The CHRISTIAN CENTURY

A Journal of Religion

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An Editorial

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By J. H. H. Darling

The Churches' Dilemma

By Justin Wroe Nixon

The President and the Movie Code

An Editorial

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In This Issue

JUSTIN WROE NIXON first gained national attention as a professor at Rochester theological seminary, but for the past ten years has been minister of the famed Brick Presbyterian church in that same city. He is most widely known for his two volumes, "An Emerging Christian Faith," and "The Moral Crisis in Christianity," the latter being the lectures with which, in 1931, he inaugurated the annual Walter Rauschenbusch memorial lectureship at Colgate-Rochester divinity school.

JOHN HERRICK HIRAM DARLING is minister of the First Presbyterian church of Lakewood, N. J. Mr. Darling, as his article shows, has had wide experience with the Civilian Conservation Corps camps, not only in some of the camps themselves, but in conferences with government officials who are responsible for the general policies which are being followed.

WARE W. WIMBERLY writes of the economic problems of the workers in small industries in small towns as these have become known to him during the course of his ministry in the Presbyterian church of Greenfield, Iowa. Evidently the NRA provision of minimum wages has not solved the problem of mass purchasing power.

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In Coming Issues

What is to be done about coal? Harold P. Marley, who knows the mine fields intimately, makes a suggestion which, so far as is known, is entirely novel. Look for his article, "Old King Coal."

The CHRISTIAN CENTURY

October 25, 1933

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Calendar of Coming Events

Oct. 22-26. Centenary Anglo-Catholic congress on the Catholic Revival and the Kingdom of God, at the Bellevue-Stratford, Philadelphia.
Oct. 23. Annual meeting, American board of foreign missions, Pilgrim hall, Boston.
Oct. 25. Dinner. Committee on Cooperation in Latin America. Prince George hotel, New York city.
Oct. 26. West Texas conference, Methodist Episcopal church, south, Denison.
Oct. 26. West Texas conference, Methodist Episcopal church, south, San Antonio.
Oct. 26-27. Annual meeting Erie Methodist conference, Woman's Home missionary society, North East, Pa.
Oct. 27. Fall meeting, New York district, New York Methodist conference, Woman's Home Missionary society, Broadway temple.
Oct. 29. Celebration of 100 years Baptist work in Chicago, University chapel, University of Chicago.
Oct. 29. Federal Council of Churches of Christ in America. Dinner-discussion, "Present German Situation." Riverside church, New York city.
Oct. 29-Nov. 3. United foreign missionary conference, New York city.
Oct. 29-Nov. 3. United missionary conference meetings, New York city.
Oct. 29-Nov. 5. Celebration of 167th anniversary of John Street Methodist church, New York city.
Oct. 29-Dec. 10. Interdenominational Loyalty campaign, state of Minnesota.
Oct. 30. Presbyterian ministers meeting at First Presbyterian church, Detroit.
Oct. 31. Fall meeting. New York Woman's foreign missionary district, New York conference, society, Calvary church, New York, N. Y.
Oct. 31. Fall meeting, New York district, New York Methodist conference, Woman's Foreign Missionary society, Calvary church, New York.
Oct. 31-Nov. 2. Florida state convention, Christian churches, Miami.
Nov. 1. Oklahoma, Methodist Episcopal church, south, Oklahoma City.
Nov. 2. Texas conference, Methodist Episcopal church, south, Tyler.
Nov. 4-8. 115th anniversary Philadelphia local preachers' association, St. George's church, Philadelphia.
Nov. 6. Detroit presbytery meeting, First church, Detroit.
Nov. 7-10. Texas Baptist general convention, Mineral Wells.
Nov. 9. Northwest Texas conference. Methodist Episcopal church, south, Clarendon.
Nov. 9. Central Texas, Methodist Episcopal church, south, Corsicana.
Nov. 9-12. 75th anniversary, National association of local preachers, St. George's church, Philadelphia.
Nov. 10-11. Goodwill congress on international cooperation, Philadelphia.
Nov. 14. Semi-annual meeting Methodist board of bishops, First church, Germantown, Pa.
Nov. 15-18. Memphis conference, Methodist Episcopal church, south. Covington, Tenn.
Nov. 20-22. Annual meeting, Methodist Board of home missions and church extension, Philadelphia.
Nov. 22-25. Annual meeting, Methodist board of foreign missions, Central church, Brooklyn, N. Y.
Nov. 27. Presbyterian ministers meeting, First church, Detroit.
Nov. 29. Florida state conference, Methodist Episcopal church, south, Ocala.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

WORLD attention is fixed at the moment on Geneva and Berlin. But it is possible that, so far as its ultimate effect on history is concerned, there is more importance in a news item that is printed in our correspondence from the Philippines in this issue than in all the dispatches from European capitals which fill the daily press. According to this report from Manila, the Chinese delegates to the recent far eastern Y.M.C.A. conference refused to endorse non-violence as a means of gaining righteous national ends, since they were convinced that the present state of Sino-Japanese affairs proves that China's only hope lies in her speedy militarization. This is a conclusion arrived at by Christians, and Christians who, in the main, are regarded as the highest type in the Chinese Christian community. The rejection by this group of the principle of non-violence, and their endorsement of the appeal to arms, is more indicative of what lies ahead in the orient than all the present saber-rattling of Japan and rumored mobilizations of Russia. If the Christians of China in their desperation turn to arms—and scores of individual Christian leaders have recently said what the Chinese delegation at Baguio said as a group—then it is difficult to see how a general oriental series of conflicts is to be avoided.

Chinese Christians Turn to Arms

Reformed and Evangelical Communions to Unite

THE long projected union of the Reformed Church in the United States and of the Evangelical Synod of North America has come near consummation with the unanimous vote which the general conference of the latter body recently passed in favor of the merger. The Reformed church had previously taken favorable action; it remains for simultaneous meetings of the two general judicatories to take the final step, which will, of course, be only the first step in the long process of adjustment and consolidation that marks the history of every such enterprise. The two churches uniting are both of German Protestant ancestry, products of different eras of immigration which needed to await the common effects of the melting pot upon them; they were centered in different sections of the country and needed to be brought into contact by the growing unification of American life. In such movements as these one may see the slow emergence of an American Christianity, in which the old Scotch, English, Dutch, Swiss, German, Scandinavian Protestant heritages are being combined and the whole molded by native conditions of life and thought. But such a development will be possible only if the social life of the country as a whole continues on a more or less even keel. Major crises in the political and economic and, not least, in the religious life, of the nation, may only bring new divisions, but they may equally expedite the consolidation of the existing churches. It is well to bear this in mind when prospects for church union are under discussion. Too often it is taken for granted that unity is most likely between communions with a similar doctrinal basis. As a matter of fact, a similar cultural heritage seems to offer greater promise of opening the way toward an end of separation. There are many other denominations as culturally akin as have been the Reformed and Evangelical bodies in which it needs only a little leadership to produce a similar result.

French Finance Betrays the Kellogg Pact

THE announcement from Mukden that negotiations have been concluded whereby a group of French capitalists will invest a billion francs ($56,300,000 at current exchange) in the development of Manchukuo means only one thing. French finance has betrayed the Kellogg pact. In all the feverish exchange of diplomatic messages which came out of the world capitals after the Japanese military occupation of Manchuria, only one held out effective promise for a future righting of the wrong committed by Japan without recourse to international war. This was the enunciation of the so-called Stimson doctrine, later endorsed by the members of the League of Na-

tions. Under its terms, as a corollary of the Kellogg pact, with its pledge against resort to war, no recognition of any sort was to be given the regime which Japan, by use of arms, had set up in Manchuria. None of the war-provoking sanctions envisaged in the league convenant was to be employed, but Japan was to be left to her own devices, and forced to work out the situation which she had produced without outside help. It was not a spectacular policy, but it was calculated, if honestly adhered to, to bring Japan ultimately to the place where she would herself realize the extent of her own folly. Apparently, the policy has been working. In an article in the current (October) issue of Foreign Affairs, Professor John E. Orchard of Columbia university demonstrates how swiftly the Manchurian adventure, unsupported by foreign loans, has been heading the Japanese treasury and trade balance toward bankruptcy. The French loan is the first break in international support for the Stimson declaration, as well as the first attempt to free Japan from the consequences of its breach of honor under the Kellogg pact. It is a deliberate encouragement by French finance for militaristic disregard for solemn international covenants, and American opinion is certain to take it into account when France complains against the lightness with which Germany regards pledges in Europe.

Radical Innovations In Banking

THE bankers, who have evinced no enthusiasm about the plan of guaranteeing bank deposits, show more interest and approval for the new proposal to use a billion dollars of federal money in strengthening the capital structure of banks that need reinforcement. The details of the plan await further clarification, but the gist of it is that a new corporation subsidiary to the Reconstruction Finance corporation is to administer relief to banks which are burdened with an excess of sound but slow assets by purchasing a billion dollars worth of their preferred stock and/or "capital notes." Banks do not ordinarily have preferred stock, but this is a special arrangement for a special purpose, which is to increase the safety of the deposits which the government is to guarantee without contracting credit. Commercial credit needs to be expanded; but a bank with too many frozen assets cannot increase its loans without endangering its solvency and its deposits. That banks may not seem to confess weakness by accepting this aid, and thereby shake the confidence of their patrons, some of the strongest banks in the country are to lead the way. The directors of the Continenal Illinois national bank and trust company of Chicago have voted to sell fifty million dollars worth of preferred stock to the federal corporation, and three important New York banks, the identity of which is not disclosed, are reported to have taken a similar step. This billion that is to be used in strengthening the position of sound banks is in addition to the billion that has been set aside for the purchase of the assets of closed banks to enable them to pay off their depositors. Taking these two measures together, it is clear that the government is presently going to be the owner of a very large collection of securities and commercial paper and of a substantial interest in a large number of banks. These may be, as they are doubtless intended to be, emergency measures for the relief of depositors and the quickening of sluggish business; and they may turn out to be steps toward the permanent and radical reorganization of the banking system of the country.

Tsekedi Is Pardoned, But The Issue Remains

BY grace of the British crown, Tsekedi has been returned from exile and restored to the chieftainship of his tribe in Bechuanaland. Viewed from one angle, British imperialism has come off fairly well in this affair. The British press has been nearly a unit in deploring the punishment visited on the young chief; British public opinion on the whole showed itself so much in sympathy with Tsekedi that it took less than a month for the cabinet to conclude that it had better "advise" the king to issue a pardon. Undoubtedly the fact that Tsekedi had been educated at Oxford and that his father, the famous Chief Khama, was for so long—nearly half a century—the much publicized friend of the influential London Missionary society, had considerable to do with this quick mobilization of sentiment in the young chief's favor. But the British love of fair play also deserves credit. The very fact that Tsekedi was black seems to have played a part in moving a portion of British opinion to demand that he should not be made a victim of such an obvious miscarriage of justice. Viewed from the African angle, however, the outcome is not so encouraging. Although it is generally admitted among South African whites that the situation against which Tsekedi took action was an intolerable one, and that he acted only after he had vainly sought help from the white authorities, it is still maintained that his punishment was required in order to sustain the sacrosanctity of the white. No matter how great a scoundrel the white man or how high-minded the black, the black must never be permitted to pass judgment on the white. This is where white South Africa has taken its stand. It is unnecessary to explain why. But with Africa gaining in self-consciousness with every year, this is a dogma that has in it the seeds of future tragedy. The story of Tsekedi, as it is told, and magnified, about the kraal campfires bodes no good for the working out of the race problems which have already become acute south of the line of the Zambesi.

Dairy Farmers Should Think Again

CHICAGO has been entertaining some large gatherings of dairy farmers recently, and it is no exaggeration to say that the milk producers are in an ugly mood. Perhaps the most threatening of a[illegible]ve

been the members of the Pure Milk association of the Chicago milk shed, the cooperative organization that has hitherto stood as a bulwark against the penetration of left-wing programs of the "farmer's holiday" type into the Illinois farm sector. The first to conclude a milk marketing agreement under the auspices of the AAA, these Chicago dairy farmers are now so incensed by the slowness of the government in enforcing all the provisions of that agreement and punishing attempts at circumvention that they threaten to scrap the whole business and return to an attempt to impose their own terms by their own power on the Chicago area. What this really comes down to, if smooth verbiage is eschewed, is a declaration by the milk farmers that they intend to punish the city of Chicago for what they hold to be the shortcomings of the department of agriculture and the AAA. Such a policy, if actually put into effect by the farmers, will cost them far more than the hot-heads seem to realize. Whatever its dilatoriness, the AAA agreement has already given the Pure Milk association two gains which it had failed utterly to win for itself in past years. It has, in the first place, put the government behind the elimination of competitors from this milk shed. And it has, in the second place, laid the books of the great milk distributing companies open to government inspection. Both these things were required if the dairy farmer was to win his fight, in the court of public opinion and action, for an increased price for his product. If the dairy farmer now scraps his AAA agreement and tries to make the city dance to a tune which he alone dictates, he will confirm the antagonism between city and country, throw away the vital gains which he has already made under the new deal, and leave himself with nothing save a fight of doubtful outcome on his hands.

Khaki Shirts Are Demobilized

A FEW weeks ago The Christian Century gave the country fair warning that only the "Khaki Shirts of America" (according to their own account) stood between the country and a flood of "subversive" influences, chiefly pacifist and Semitic. The plans of these patriots were all made to march on Washington "with one and a half million men" on October 12—Columbus day being an auspicious day for so heroic an enterprise—and compel the President to declare himself dictator. The numbers available for this expeditionary force seem to have been somewhat overestimated, but the activities of the Khaki Shirts did get beyond the stage of fervid rhetoric and a few guns were collected. A police raid on the headquarters in Philadelphia yielded twenty-five arrests on the charge of "inciting to riot and disorderly conduct." It was insult enough to this noble band of more-than-one-hundred percenters to have their coup d'etat frustrated by a squad of police, but the bitterest pill was to discover that the commander-in-chief of the revolutionary junta had silently slipped away taking with him the order's war chest and the $25,000 that it is rumored to have contained. Far be it from us to cast any aspersions on the motives of the rank and file of this patriot band, though not much can be said for their intelligence. But as to the leadership and high command, our distance from the scene of action makes it impossible to formulate any estimate which seems likely to be more accurate than that of one of the police officers who conducted the raid: "Aw, it was just a shirt-selling scheme." It may be so. But the vanished Mr. Smith was selling something more than khaki shirts. He was selling spurious patriotism, and class hatred, and hopes of greatness, and delusions of grandeur. Superpatriotism with paraphernalia of pomp and secrecy is a racket that always finds credulous victims.

The Death of Dr. Nitobe

DR. INAZO NITOBE died in Victoria, British Columbia, on October 15. Behind that simple statement lies the record of a life of great achievement, shadowed at the end by the sort of frustration which is likely to overtake any man who attempts to serve idealistic ends within the framework of a modern state. In many respects, Dr. Nitobe stood out as the most famous Japanese Christian. A Quaker, he had gained international fame as a leader of the liberal forces in Japan until the day came when he became Japan's representative on the secretariat of the League of Nations, and so a leader of the liberal forces of the world. As deputy to Sir Eric Drummond he labored at Geneva with almost equal effectiveness to substitute a reign of law for the reign of force, to transform the international anarchy into an international society. But when the political policy of Japan fell foul of the decisions of the league, Dr. Nitobe was forced to decide whether he would support the league, and thus sentence himself to exile or assassination, or accept his government's policy, at least passively, and hope that with the passage of time the militarist grip would relax. It is the sort of decision which political leaders are constantly being forced to make, and the higher their personal ideals the more likely they are to have to choose between them and the chance for future service under the state. In Dr. Nitobe's case it involved him in defenses of the Japanese sacking of Shanghai which were almost incomprehensible to those who remembered him as the Quaker idealist of his Geneva days. Now that death has sought him out, those who realize most keenly the dilemma which he faced will be first to do him honor, even while they meditate on the compromises which grow out of every attempt by the idealist to do public service in a cynical political order.

A Drinking Man's Compensation Act

OUT of the west—from Montana, to be exact, and from a little paper published by the Congregationalists of that state—comes a constructive

suggestion with reference to a corollary of the legalized liquor that we are about to have. The government is assuming a good many economic responsibilities in these days of recovery, and the government—or the administration—is also assuming the responsibility of sponsoring the return of legal liquor. The theory of the new deal in beverages is that they are to be dispensed by licensed, qualified and responsible parties, and that a great part of the profits of the enterprise are to go to the government in the form of taxes. All that is beyond debate. But it is also beyond argument that the whole project, if viewed in its entirety from production through consumption and on to the after effects, is certain to involve continual casualties. The suggestion is this: "A government which legalizes the traffic should take care of the wrecks of the traffic. We have a working men's compensation law through which men who have been injured in following their occupations are cared for. The most hazardous occupation we know of is that of drinking liquor. The government, in all justice, should establish a Drinking Men's Compensation Act through the operation of which, from funds taken out of the revenue of the liquor traffic, a man's family will be compensated when his earning power is lost through intemperance." That's a suggestion worth thinking about. The obvious objection is that intemperance is a man's own fault. Perhaps so. Also perhaps not; sociologists and psychologists would differ about that; the tendency is to regard behavior as the product of social forces rather than of independent individual volition. But suppose it is the man's own fault. In the same sense a workman's carelessness resulting in injury from exposed machinery is his own fault; yet it is generally agreed that such injuries are part of the social cost of production and that the burden should not be borne by the individual and his dependents. If open and unrestricted sale under government license is the best way of handling the liquor question, can anyone deny that a certain percent of casualties among the customers is one of the social costs of the business?

German Christianity and Jewish Missions

NAZIFICATION of the German churches is complete. The Protestant bodies have been unified under a *reichsbishof* who is to have authority even over the formerly "independent" churches, such as the Methodists and Baptists. And the Aryan clauses have gone into effect. Pastors with even a partial Jewish ancestry are excluded from Christian pulpits; Jewish converts are required to worship in segregated congregations of their own. Strangely enough, this exclusion of Jews from the Christian churches of Germany comes at a time when many Christian missionary bodies are showing a new interest in justifying and pushing Christian missionary efforts among Jews. At Budapest and Warsaw in 1927, and again at Atlantic City in 1931, large official attention has been given to the question as to whether Jews form a legitimate field for missionary work, and if so, how best that work may be done. The current issue of the International Review of Missions contains an article on "Christian Propaganda Among Jews" by Edwyn Bevan, the British writer, which contains the sentence, "Christians could not possibly renounce propaganda among Jews . . . without giving up their Christian faith." In the light of what is actually happening in Germany, this newly aroused interest in missions to Jews might well be subjected to a few practical tests. If it is true, as some missionary leaders are now asserting, that the Christian missionary enterprise must, to be true to its own genius, maintain within itself Jewish missions, then is it not also true that the treatment being accorded Jews in the German churches constitutes a rejection of the missionary gospel? And in that case is not the next move for the missionary forces, rather than contenting themselves with academic discussion in Britain and this country, to prove the sincerity of their views by sending missionaries to the Germans?

The President and the Movie Code

CONVINCED of the tragic inadequacy of the code proposed for the moving picture industry, The Christian Century has sent the following telegram to President Roosevelt:

> The Christian Century urges the President of the United States not to sign the proposed motion picture code until it contains provisions which adequately recognize the industry's social responsibility. Specifically we urge, first, a provision outlawing block-booking, thus restoring to the local exhibitor the right to choose his pictures and a corresponding responsibility to his local community; second, a provision requiring the distributor to submit a thousand-word synopsis of every picture offered for sale to an exhibitor so that the latter may choose intelligently; third, an enforcement clause in article six to the effect that the exhibitor shall not be required to pay for any picture judged by the code authority to be a violation of the moral standards pledged in that article; fourth, a new article authorizing the state department to withhold from foreign circulation those films which tend to impair international good will or to impair America's reputation abroad. In its present form the code seems designed only to protect the profits of the producers rather than the welfare of the American people. The spirit of the new deal is not in it. We believe that the provisions suggested above are the minimum needed to put it there.

The occasion for sending this telegram was the issuance last week of the new motion picture code from the office of the NRA deputy administrator, Sol A. Rosenblatt. It is a lengthy document of some fourteen thousand words. Most of it is naturally taken up with labor provisions and rules for fair dealing in what has been largely a three-cornered conflict between producers, distributors, and exhibitors. This is quite understandable.

But what is not understandable is that in all the fourteen thousand words there is almost no recogni-

tion given to the stake of the public in the movies—especially no recognition of the industry's responsibility to the 23,000,000 young people who every week attend motion picture theaters. There is but one exception and that is a hypocritical one that will be discussed below.

Block-booking is not mentioned. In fact, it is assumed as a fixed practice.

Blind-booking, likewise is taken for granted.

The public cannot hope to hold the managers of moving picture theaters to any standards of social responsibility while block-booking and blind-booking continue. Both practices make the exhibitor a puppet in the hands of the Hollywood producers; both put the pictures as shown completely beyond the reach of local community sentiment. A movie code which permits block-booking and blind-booking to continue puts the stamp of government approval on the very foundations of the morally and socially destructive policies of the Hollywood magnates against which most thoughtful Americans have revolted.

At only one point—and this is the exception noted above—does the code recognize any social responsibility for the quality of motion pictures and their impact upon the minds and characters of movie patrons. This is in article VI:

> 1. The industry pledges its combined strength to maintain right moral standards in the production of motion pictures as a form of entertainment. To that end the industry pledges itself to and shall adhere to the regulations promulgated by and within the industry to assure the attainment of such purpose.
> 2. The industry pledges its combined strength to maintain the best standards of advertising publicity procedure. To that end the industry pledges itself and shall adhere to the regulations promulgated by and within the industry to assure the attainment of such purpose.

The reader will hardly miss two features about this article: the complete absence of any enforcement clause and the words "regulations promulgated *by and within* the industry." The exhibitors had requested an enforcement clause to the effect that they need not pay for pictures that violated this pledge, knowing well that without such a clause the article was toothless. By some means the producers evidently persuaded Mr. Rosenblatt that the article would be better looking without teeth. The phrase "regulations promulgated by and within the industry" is a figurative thumbing of the nose at all attempts at social control. It is a joke to anyone who has followed the history of other pledges made by these men.

Take, for example, the "regulations promulgated by and within the industry" in the famous Hays code of 1930. One item in that code—signed by the leading executives of the industry—read:

> Good taste shall be the guiding rule of motion picture advertising—illustrations and text in advertising shall faithfully represent the pictures themselves.

Now take up your daily paper and turn to the movie ads. You find such items as this:

> Mae Packs 'Em In. This 1933 "Don't Care" gal has PERSONALITY—swinging hips—bedroom eyes—and the throaty growl of an amorous cat—she just doesn't give a damn!

The men who are producing such pictures today are the men who signed the code of 1930. How much is their new promise worth?

How did such a reactionary code come to be issued? The Christian Century is not inclined to lay too much blame upon Mr. Rosenblatt. It does not question his sincerity. It understands that he has worked early and late for months in the effort to hear and appraise all the arguments from the multitudinous factions in this giant industry. It has been told that he has lost sixteen pounds in the process. But it ventures to suggest that Mr. Rosenblatt has been so occupied with listening to the voices of men *within* the industry, each with his own ax to grind, that he has *lost consciousness of the public.* Any code which leaves out of consideration the consumer, especially where the product consumed is of such vital importance to the growing citizenry of the nation, is an inadequate code.

There is yet another explanation. It is the obvious one that the Hays office, representing the big producers, exerted more pressure upon Mr. Rosenblatt than did the public. Eight weeks ago Variety headlined, "Looks like a Hays code." Last week it said, "We told you so." It was right. The code bears the unmistakable earmarks of the man whom the producers hired to stave off any form of social control of their business. For twelve years they have apparently been resolved that their right to make profits shall not be interfered with by those who put the welfare of the youth of America or the protection of America's good name abroad above the immediate box office receipts.

The President of the United States has a higher set of values. The one big and immediate task for all who realize the importance of this issue is to reach him and bring to his attention the possible effects of the proposed movie code upon the public. Can we make our voices heard above all the noise the producers are making? Other codes also are clamoring for his attention. Can we make the claims of this one sufficiently urgent to gain even an hour's quiet consideration?

Apparently the public failed to gain the ear of Mr. Rosenblatt. We dare not fail with the President. A letter from the Motion Picture Research council signed by Dr. A. Lawrence Lowell, former president of Harvard, and a hundred other distinguished citizens has already gone to him urging upon him the necessity of provisions similar to those mentioned in The Christian Century telegram. But one such letter and one such telegram are not enough. The Christian Century therefore urges its readers, individually and as representatives of churches, parent-teacher associations, and civic associations, to send telegrams and air-mail communications immediately to the White House. Let the President know that the toothless article six will not do as protection for the public. The abolition of such vicious trade practices as block-booking and blind-booking and the restoration to the local exhibitor of the right to choose his pictures are fundamentally more important.

If the motion picture industry is to be brought under the spirit of the new deal it must be made responsible

to the local community. In its present state the local community must accept what the producers wish to let them have. They have driven other amusements out of business—bought up and sold out their weaker neighbors. Now they propose to continue their monopolistic ways and to dominate the administration of the new code. Unless this can be stopped and the industry brought under social control the cause of better movies with all it means to the character of the youth of America and to international good will will be set back a decade. The President has the code. His pen is ready. Will he use it to sign the code as it is, or to write into it provisions to protect the public?

Hitler Clears the Air

OPINIONS as to the effect of Germany's withdrawal from the disarmament conference and her announced purpose to withdraw from the League of Nations will be slow in forming, both among statesmen and in the public press. The situation is highly complex and the outcome incalculable. But it is a safe judgment that this summary action by Hitler's government will in the end prove to have been a salutary chapter in the long-drawn-out story of disarmament procedure. It brings the whole diplomatic situation into the light of day and exposes to the world the realities which have been kept more or less concealed under specious terms and formulas until now. The fact is that disarmament has never been taken seriously by France and none too seriously by Great Britain and quite cynically by Japan. The war mentality has never been displaced by a pacific mind in these governments, and their talk of disarmament has been in terms designed to keep public opinion quiet while they pursued the same old policies which the world war was supposed to have discredited forever.

For a decade and a half, the procedure of the governments has been marked by evasion, diplomatic juggling and broken faith in the matter of shifting civilization from a war basis to a peace basis. The powers have only themselves to thank for Germany's action. It is they who have made Germany—Hitler's Germany—what it is today. In particular, the world must hold France peculiarly and primarily responsible. The nazi regime is the natural outcome of the failure of the nations to do something about disarmament, and their failure is basically due to the fear-haunted, power-conscious, militaristic mentality of France.

The Hitler announcement surprised and shocked the world. But any informed person who reviews the record of these post-war years must feel that the German action was logical, natural and inevitable. It cannot be judged apart from the long record of futility in the matter of disarmament. It was not a bolt from the blue, but the bursting of a storm that had been long in gathering. The powers have followed a course which led step by step right up to the action which Germany has just taken.

Germany has been patient. Her behavior for twelve years was unexceptionable. She accepted the status of passive inferiority imposed by the treaty of Versailles, and gave full opportunity for her conquerors to fulfil their part of that engagement, namely, to disarm themselves as they had disarmed her. Their failure to do their part has steadily broken down the pacific disposition of Germany induced by her defeat, and has hardened her spirit into the most desperate nationalistic determination. Under Stresemann, Germany signed the Locarno treaties and the Kellogg pact. Under Bruening, her protest against the long disarmament inertia began to be articulate. Under Von Papen, the protest took the form of action—a gesture of withdrawal from the disarmament conference in 1932, with the declaration that there would be no further participation until Germany was granted equality of status. This demand was granted, in principle, on December 11, 1932, and Germany returned to the conference.

Then the juggling began anew. The powers at once disclosed that they had no intention of dealing with Germany on a basis of equality. They proposed an eight-year treaty of which the first four years were to be devoted to a policy of international espionage upon Germany's military forces and activities before any actual reduction should begin. This, as Germany saw it and as the diplomats knew, was simply another formula of evasion and postponement. The inclusion of all the powers as well as Germany under this system of espionage could not disguise the fact that it was Germany alone for whom the arrangement was specially devised, and it left open the possibility that at the end of the four year period the whole question of actual reduction could be taken up *de novo*.

The contention of Sir John Simon, British foreign secretary, that the emergence of Hitler's Germany has changed the situation is, of course, true. Europe is in a more disquieted state of mind than at any time since the war. But Europe will not be able to meet the problem presented by the new Germany unless it sees itself as the chief cause of the new Germany. The allied powers have never been penitent for their part in the great war. They insisted upon a peace which was based upon Germany's guilt, but they themselves acknowledged none. And since the war they have been proceeding on the same assumption. No disarmament measure was acceptable unless it provided a way to keep Germany under the heel of France.

The Hitler pronouncement promises to break the obsession that Germany can be kept under the heel of France. It serves notice on the world that Germany will henceforth have no dealings with other nations which presuppose any status other than that of self-respecting equality. It is in effect, though not in form, a repudiation of the restrictions under which the treaty of Versailles placed her. The obligations of that treaty are, in effect, denounced. Germany's course in the future will not be determined by the legalistic fact that her signature is on that treaty. The other signatories, Germany claims, have already broken it by their failure to disarm to her level, and she is therefore released from its obligations.

What Germany's future course will be in the matters hitherto fixed by the treaty of Versailles will depend upon considerations of policy. Will Germany attempt to seize Alsace-Lorraine? Hitler says not. Will Germany attempt to recover the Polish corridor and her lost portions of Silesia? Hitler says yes, but it will honor its pledge given in the Locarno pacts and the Kellogg pact and will achieve its end by pacific negotiations without recourse to war. Will Germany now start re-arming? Hitler does not say. But he does say that Germany will scrap its war machine to the last gun and the last man, if the other powers will do the same.

Such talk is not to be discounted by reminding ourselves that Hitler is Hitler, and that his regime is a sinister one, and that he cannot be trusted to keep his word. There is no reason to think that Germany's word under Hitler is any less trustworthy than the word of any other nation—France or Great Britain, for example. One need not be a sympathizer with Hitler's regime to be willing to make such an admission. Besides, it is not a question of sincerity with which Germany now confronts Europe but an indisputable fact—the fact of Germany's virtual emancipation from the treaty of Versailles. France will insist that Germany is still bound by it, but that insistence will be difficult from now on to enforce.

Suppose that Germany, in her declared independence of all legalistic restraint, proceeds to re-arm—if indeed she has not already begun to do so, as France alleges. What will France do? Will she re-enter the Ruhr? The expedition of 1923 into the Ruhr has long been repented of. Its cost and its futility were such as to put another such adventure out of the question. Will France march her armies into Germany and on to Berlin to upset the Hitler government and impose new terms upon the German people? The thing is unthinkable. If there was real money indemnity at the end of that rainbow France might go in and get it. But the illusion of indemnities exists no longer in the minds of statesmen. Hardly a year has elapsed since France wrote down Germany's bill for reparations from the last war from 12 billion dollars to 714 million dollars, and there is little prospect of collecting even that amount.

Moreover, does France want to overthrow Hitler? Does any European government—except Russia—want to overthrow Hitler? He is central Europe's major bulwark against communism. His overthrow would spell a communistic Germany, and that would probably spell a communistic Europe. France will therefore think twice before invoking the military sanctions of the league covenant against Germany. And her second thought will reveal that if such sanctions are employed France must depend upon herself alone to execute them. Great Britain refused to join her in the invasion of the Ruhr. It is unthinkable that British public opinion would support France to the extent of contributing military reinforcement in a new invasion of Germany. Second thought also will reveal to France that if she goes in alone she will meet a Germany quite different in spirit from the supine and impotent Germany which offered no resistance to the invasion of 1923.

Hitler's declaration of Germany's independence thus reveals, in the last analysis, the insecurity of France under the very treaty that was devised to provide her the maximum security. France, in the day of crisis, with all her military might, is impotent to keep Germany down. Hitler has revealed the folly of France in building her security on what was supposed to be overwhelming force. As her statesmen ponder the plight in which they stand, there must come over them something like a sense of having been tricked by their trust in military security.

There remain only two courses open for France, in the event that Germany carries her independence to the point of actual re-arming. One is for France to keep on increasing her arms as fast as Germany increases hers, and thus maintain her "defensive" strength at its present overwhelming ratio. This, however, will set going a world-wide armament race, participated in by Great Britain, Japan, Italy and the United States, and when the new world war comes to which such an armament race inevitably leads, France herself will be stigmatized in world opinion for having caused it all. In that day she cannot count upon the world's sympathy as she had it in 1914.

The other course for France is to come to her senses, abandon the folly of seeking security in military might and adopt the wisdom of seeking it in justice, good-will and disarmament. Never since the war has this course been made so rationally clear as it has been made by Germany's escape from the whole system of repressive restraints with which the victors bound her in 1919.

Some time must be allowed to elapse before the full significance of Hitler's action can be grasped by the statesmen. And some time will be required for the governments to orient themselves in the new situation created by Germany's declaration of independence. The governments must, of course, save their faces! They must find a formula by which Germany's independence can be recognized without confessing their own utter impotence to keep her in an inferior position. The ingenuity of the diplomats will find such a formula, we may not doubt, and with the air cleared, and the realities bared, we may dare to hope that the long deferred disarmament process may actually begin.

Lord, Thou Art Kind

"Therefore with Angels and Archangels and all the company of Heaven, we praise and magnify Thee.—Prayer Book.

LORD, Thou art kind, indeed,
To such as cry to Thee,
Permitting them to enter in
This goodly company;
But Oh, more gracious far
That Thou dost not disown
The smallest, rapt-eyed, trembling soul
Speechless before Thy throne!

SARA HENDERSON HAY.

The Churches' Dilemma

By Justin Wroe Nixon

MANY PEOPLE in these days are concerned about the health of the churches. Pearl Buck sees hardly any but the elderly coming out of them on Sunday. Bishop Fiske is afraid their members are losing their faith. A writer in Current History says they have overexpanded in the most crass materialistic fashion and that now the depression has landed them in bankruptcy.

The outward signs of an illness, however, may give us only a slight clue to its cause. To find the cause one usually tries to get at the functions of an organism to discover whether they are operating properly. A similar inquiry about the churches might yield interesting results.

I

The great religious fellowships of the modern world have come into existence because they enabled men to deal successfully with problems which older fellowships could not solve. So Christianity emerged from Judaism and grew amazingly because it fitted the needs of gentiles as Judaism could not. So Protestantism fulfilled the aspirations of the middle classes of northern Europe as the medieval church had not fulfilled them.

Facing the problems, meeting the acute needs of men—that is what a great religious fellowship is doing in its formative period. Then it becomes prosperous, it owns properties and provides many livelihoods. The loyalties of multitudes are attached to it. And gradually the motive of preserving the institution begins to crowd out the motive of meeting the issues of life, which may disrupt it.

These issues are usually new issues which have grown up since the faith of the fellowship, or the church, assumed form. These new issues put the inherited faith under a terrific strain because they act as a magnet to disengage its living elements from those which are outgrown. Under the pressure of this strain either the church is torn apart and a new fellowship is born or a profound revolution takes place within the historic body. The easy way is for the churches to avoid the new issues as long as possible. Out of touch with life they consequently become moribund.

If you want to know what is the matter with the churches at any time, ask what are the moral and spiritual issues which are vital to the men of that time which the churches are not meeting.

That question is pertinent today.

II

The issues of our time which engross the attention of thoughtful people are those which involve large-scale adjustments particularly in our economic life but ultimately in the whole structure of our society. Racial, class and international relations are affected and the permanence of civilization itself hangs in the balance.

But the churches (we are thinking now of the Protestant churches) have no ethics for these large-scale adjustments. Their supreme ethical guide is the New Testament, and the ethics of the New Testament is an ethics of individual adjustment within an accepted social organization. The attitude of the early Christians toward large-scale social change was one of passive but expectant waiting upon the intervention of God. When the "powers that be" were benevolent one might with Paul render them sympathetic obedience. When they were hostile one could still endure them, while looking forward with the author of Revelation to their promised destruction. There is a great social hope in the New Testament, the hope of the coming kingdom of God taken over from Jewish prophetic and apocalyptic thought, but no intention and no method of securing important changes in the existing social order.

This vacuum in their ethical philosophy the churches have tried to fill in various ways. When the early church settled down for a long stay in this mundane sphere, it discovered that after all this humanity, tainted with original sin, had to be governed and that sometimes government was not a nice business. Consequently it invoked the stoic law of nature to justify the use by government of methods difficult to reconcile with the intimate ethics of the gospel.

When the puritans came to power they reached back into the Old Testament for the theocratic idea which they made the basis of the Christian state. Anglicans and Lutherans accepted an adjustment which narrowed rather than broadened the churches' responsibility for social guidance. Many Protestant sects tried to wall off their adherents from the world by specific tabus. Or they compromised with their members, exacting a kind of moral tribute from them in the form of prescribed religious practices, then turning them loose to play the game of life in a way that would insure success in the eyes of the world. Occasionally, when some evil became sufficiently dramatized, the churches would raid the social order as in the anti-slavery crusade and the movement for prohibition. More often they have been content to comfort themselves with the half-truth that "good men will make a good society," while the cynical world has sat back and noted how easily ecclesiastical loyalty has consorted with greed and ascetic habits with race hatred and cruelty. "Hail Hitler."

Two facts of contemporary life make these historic expedients of the churches no longer adequate.

First is the fact that here in America we have moved out of a loosely connected society where communities lived largely within themselves and where the individual determined, as far as any human power

could, the issues which affected his welfare. We have moved into a specialized interdependent order where the impersonal adjustments of nations and classes are becoming matters of importance to everyone. In other words, ours is no longer a simply organized world where, like some of the lower forms of life, a part cut off anywhere will keep on growing. It is a complex ganglionic world where the infection of a part may impair the functions of the whole.

The second fact is the shift in the center of gravity in our ethical thinking corresponding to this change in society at large. We have discovered the immense influence of the large-scale situation on ethical ideals. We have learned that a given organization of society by the recognition it awards to a certain type of character brings that type to leadership and stimulates its development everywhere. Roman imperialism, feudalism, the American frontier and modern "big business" have all produced their own character types. The qualities of intimate group life approved by family and church are all under pressure to conform to the character types which are honored by the larger social organization with place and power. Piety, accordingly, may actually make Christians more determined slaughterers of one another, and the homely virtues equip captains of finance for more effective exploitation of the people.

These two facts constitute a sort of Copernican revolution in ethics, to which the churches have not adjusted themselves. They have believed that they were character-building institutions. But they cannot hope to fashion character in a thoroughgoing way unless they attack the problem of changing the basic social organization which by the distribution of its prizes draws plastic human nature into various inevitable molds.

The result is a tremendous crisis for the churches. For if they undertake to preach a gospel of character transformation and world redemption in this generation they must substitute an expectation of continuous social change through purposeful human effort for the apocalyptic outlook that dominates the New Testament. The qualities of the Christian character, its motives and aims must be disengaged from the matrix of Jewish messianism in which they originally developed. They must then be united with the insights of our own time which bear upon the task of creating a better social order. Such a disengagement of old values and assimilation of new knowledge has not taken place since the emergence of Christianity itself from the shell of Judaism into the Hellenistic world.

III

The forces which are arrayed against any such readjustment on the part of the churches are formidable. They appear unmistakably in a letter taken last summer from the correspondence columns of the Cleveland Press. Here it is:

> To the Editor of the Press:
>
> I write as a respectable member of one of our foremost churches where I have attended for many years.
>
> I think it is a disgrace and insult to our wonderful Christian edifices for some of their members, and some ministers, too, I am sorry to say, to carry the economic ills into their church. When I go to church on Sunday I want food for my soul, my spiritual needs: I want to forget the physical and all earthly things.
>
> Instead, I am reminded, even from the pulpit, of the injustices in the world and even urged to assist in bettering conditions on earth.
>
> I'm brought into contact with common people who are advocating a one-class society, when everyone would have the same opportunities and advantages.
>
> Most of these people would not have sense enough to take advantage of an opportunity if one was offered. They have no aspirations or they would not be where they are.
>
> We have always had poor people in this world and always will have; the Bible says so, so why try to make a leveled society? I am surprised that some of my own acquaintances indorse these ridiculous ideas.
>
> I think it is high time for the church to put aside all thoughts and preachings of the physical needs and confine itself to the spiritual.

This letter, published with the signature and address of the writer, reveals with unusual naiveté the forces which oppose any concern on the part of the churches for social ills. Here is biblical literalism which in this case outlaws the war on poverty and which warps realistic thinking on every issue. Here is the sense of class superiority which finds consolation for the sufferings of the poor in remembering that after all they deserve them. If they were really "good boys" according to this modern rendering of little Jack Horner they would get the "plums." Here is the vested interest in "wonderful religious edifices" which cannot be maintained without the support of those who insist that the moral implications of our economic order be ignored. Here is that alluring mood which seeks in religion forgetfulness, escape from life, rather than the transfiguration and transformation of life.

And finally, here is that tradition so persistent because so profitable, which separates the physical needs from the spiritual. It finds indeed no sanction in the words of One who said "Inasmuch as ye did it unto the least of these ye did it unto me." But it has been a great convenience to many in the past who have offered celestial rewards in lieu of the earthly justice which they have withheld.

So powerful are these forces of religious and economic conservatism that they threaten to drive the churches into byways where the lack in their ethics and the moral effects of our social order may be practically disregarded.

The most inviting of these byways is opened up by the suggestion that the churches give up their concern for a thoroughgoing morality. Let them confine themselves to piety. Let their business be worship, and just that. Of course they should transmit the intimate moralities of their tradition and cultivate certain qualities of the religious temper such as humility, the feeling of dependence and the sense of the supernatural. But let them give up that concern for a Christian character marked by fulness and integrity of life, which puts them straight up against a social order which thwarts and infects that character in so many ways. Then we shall have a religion which will

avoid all the burning issues of the present and be able to endure under any social system.

Are we so sure of this? For the temptation of the church to enter these byways means the ultimate secularization of morality as education and philanthropy have been secularized. It means that the most desperate struggle of our civilization—the struggle for an order of life which will favor the development of the highest character—must go on without benefit of clergy. It means still more retirement on the part of the churches from the concerns in which their members spend most of their waking hours. It means that the churches will tend to make alliances with the dominant power in the state and not ask foolish questions as to the moral basis of that power. Naturally when the dominant power is overthrown the churches will suffer its fate as in Russia and Spain. Once again we shall have the depreciation of righteousness and justice as compared with sacrifices and offerings. How the churches will be able to get by the prophets of Israel and Jesus of Nazareth to enter this road, we do not know.

If the churches do enter it we suspect that slow moral and spiritual starvation will be their portion and that one of these days virile new religions will be searching the body of their faith for any usable elements. Communism and fascism probably reflect dominant qualities of these coming religions. It is rather significant that they claim the whole of culture for their sphere and aim to build social structures which will encourage men in their efforts to be good communists or fascists.

IV

On the other hand, if the churches are able to make the adjustment in their ethical outlook and purpose which we have been considering they will probably be surprised at the sense of release which will come to them.

One can see them studying the effects of the social order upon character, the goals of that order, its standards of success, its incentives and methods. One can see them implementing their inherited ethics of love with a realistic social philosophy and a discipline of personal living. One can see them clearing the ground of the dead issues which divide them, and seeking new forms of collective action which will enable them to grapple in a large way with life as we meet it now. One can see great visions and hopes penetrating their services of worship and the stuffy atmosphere of their assemblies freshened by the sense that something significant for mankind may actually happen there. One can see more of our ablest young men entering the ministry, because no longer would they be fended off from dealing with the gravest problems which confront our generation.

Most important of all, the churches would once more believe in themselves. The conviction that the gospel of Christ is a gospel for the whole of life and for the whole of mankind would inspire them. The gospel itself would disclose new insights and new powers as it was set to new tasks. The number of Christians who would take seriously the gospel of One who "came to save the world" would probably be considerably fewer than the present total of church members. Many church properties would be liquidated. But the churches themselves would be more vital. In them men would discover a faith which brought the resources of the Eternal and the grave issues of life in our time into fruitful union.

The difficulties of such an adjustment on the part of the churches would be enormous, but probably no greater than Christianity met in its transition from Judaism. The temptation to short-cut remedies, to utopian and doctrinaire thinking would be constant. There would probably be shrill utterances on the part of repressed ministers suddenly filled with the breath of freedom. People would discover rather slowly that it requires at least as much intelligence to improve the organization of society as it took to build the Panama canal. The churches would have to find out by trial and error what they could do as institutions and what they would have to depend upon their members accomplishing through other agencies. But none of these difficulties would be insuperable if the churches once accepted as their destiny the struggle for a changed world.

To risk their lives on the battlefield where men are struggling for a far more noble order of society, or to lead a sheltered but precarious existence amid narrowing interests above the battle—that is the dilemma before the churches.

V

The modern mind is perplexed about the Christian faith. Various aspects of it seem incredible to many educated people.

But religions do not die primarily because they become incredible to intellectuals. All great faiths—the faiths of communism and fascism no less than others—have incredible aspects. They involve a certain desperate venture of the mind as well as the heart.

Religions die because they cease to be useful to men in meeting the crises of their fate. The test of the survival power of Christianity in the years before us is quite simple. It is embodied in the question, "Will it be men and women inspired by the Christian faith who will enable mankind to meet successfully its greatest problems?" These problems do not all lie in the social sphere. The problems of intimate personal experience bulk large in the total perspective of life. I have discussed the issues arising from the social situation because the fate of Christianity as far as we can observe seems now to be pivoted there.

For the souls of men today have been rendered utterly distraught by the centrifugal pressures of our civilization. Every realm of culture is chaotic. There is, accordingly, an ever increasing urge towards wholeness. Men crave a cause majestic and complete enough to command their full allegiance.

This urge toward wholeness is a religious urge and

the movements which embody it though they seem to originate in the economic or political area are inevitably religious. They will easily thrust aside protected, fragmentary or parasitic forms of conventional religion.

The churches will have to decide what kind of religion they will dispense. But there are sound reasons for believing that only as they are able to bring the intimate personal ideals and the larger social relations of men into some kind of practical accord will they be able to satisfy the urge of the world toward wholeness and compete successfully with the new "totalitarian" faiths.

Why should Christianity not be a battle? It was just that to the first generation of Christians. Why not to ours?

The C. C. C. Makes Good!

By John Herrick Hiram Darling

FOUR months ago I visited Camp Dix, New Jersey, one of the training camps during the world war. It was only a ghost of its former size. Nevertheless considerable activity was discernible around the few buildings that were left standing. Over the hill could be seen the tops of the khaki tent city that had been growing, mushroom-like, where, since 1918, a few horses had found a pasture. There was a small office force in the commandant's building, and a few uniformed men were in evidence.

The old camp was being somewhat rehabilitated. Preparation for housing men was in progress. But the men were gathering, not for another war, not to be deceived by clever propaganda into a frantic mania for murderous action, not because a draft had plucked them from business pursuits to be drilled as soldiers, but for peaceful purposes. They were coming from families on the relief rolls of every state in the union, going to work under a civilian necessity, in civilian reforestation camps! And furthermore, they were to be organized, not in brigades and divisions—huge units manageable only under military discipline—but in groups of two hundred or less to live for six months and work in camps pitched throughout the forest areas of the country. They were, in effect, to live under the same general kind of program that any camp director would work out for a group of the same number of boys, camping in the forests and mountains of New England or New York or the Rockies.

The Gathering Forest Army

The real point of that day's visit, and others subsequently, is that I saw the men—or boys, as many of them were—come in. I saw them gathered into this concentration camp, saw them get their first square meal, clean bed and bath, clothes and a medical examination. This was before they were assigned their permanent location somewhere out in the vast areas of the north, south and west. I saw what kind they were. I also knew something of the places from which they had enrolled—the pitiless sidewalks, the side alleys and the streets of the cities. In my own town, I knew from what kind of families and homes they had come. And because of these things, I marveled at the audacity of the whole undertaking. From my own knowledge of camping on the lakes of Minnesota and Michigan, of camping for months on the plains and in the mountains of New Mexico, of day of skiing and snowshoeing in the Colorado Rockies, I said to myself: "It won't work. They cannot put these boys from the streets and the waterfronts into these work camps, much less get any reforestation done."

Within the last day or two I went to Camp Dix again. The emergency conservation work was preparing for another period of the C. C. C. camps. I knew that perhaps four or five hundred camps would be moved to the south and west for winter quarters and that the boys would be moving from the camps, some to go home, some as transfers for another enrolment period. I wanted to see them for myself, see what they looked like and hear what they had to say for themselves.

After Six Months

They were bronzed in face and hand and arm. They had been pasty white a few months ago. I like a good handshake, and a month in Canada last summer rowing a flat-bottomed boat had given me, I thought, a hefty grip, yet I received strength for strength when I shook hands with them. They were jolly now; they had been sullen then. On an average they had gained twelve pounds each—and that is quite a poundage when multiplied by 300,000! They had full chests, developed leg and arm muscles. I saw them. There was a general atmosphere of verve in eye and voice, where before there had been a careless, almost impervious indifference. One would be willing to take them on a camping trip—and for a camper that is saying something.

This change is something that has happened all over the country. Corra Harris, noted southern novelist, in a recent issue of the Atlanta Journal, wrote: "Lately we had our proofs of what the Civilian Conservation camps are doing. The young men of this section who had gone into them came home for a brief furlough. Some of them had been half starved; others had never acquired the habits of earning a livelihood. They came back brown, filled out, squared up, sedate, orderly; some of them were 'recognized,' as you used to say at West Point, for the

first time as respected members of society. All of them were refreshed and strengthened by the 'new deal' they were getting in work, hope and orderly living. They have stepped up in the scale of things to come."

The case is not overstated. These boys are not afraid to work and their competency has increased immeasurably. What is the story?

The President's Plan

It is common knowledge that the President, in his address accepting the nomination for the office, projected the idea of "a wide plan for the converting of many million acres of marginal and unused land into timber land through reforestation," for the purpose of giving employment to a great number of men. On March 21, he proposed legislation which was designed to relieve distress, to build men, to restore confidence and to accomplish constructive results in the vast federal and state forest properties. Ten days later the legislation was enacted in congress. The President appointed a director for the work and the four departments—labor, war, agriculture and interior—were given a cooperative part in the job.

On April 10 the first quota of 25,000 men was enrolled, and by July 2, less than two months later, 300,000 men were actually in their camps and ready for work. The department of labor selected the men; the war department enrolled them, transported, outfitted and conditioned them, and supervised the construction of the forest camps, for which the department of agriculture and the war department had selected the sites. The department of agriculture supervises the execution of the work in the national forests; the department of the interior functions within the national parks and within the Indian reservations; and the state forestry departments supervise the work on state and "private" lands.

There are 14,000 Indians and 25,000 veterans in camps of their own.

The Army's Part

To the army was given the task of operating the camps as to administration, subsistence, sanitation and medical care, and the leisure-time activities. It has been said that the part the army has played in the C. C. C. camps threatens a regimentation of labor and gives a possible, if not probable, opportunity for direct military influence. Anyone acquainted with the manner in which the war department handled the concentration and moving of this vast citizen corps should be willing to give praise where praise is due. No other agency of the government could have accomplished the task of establishing 275,000 men in 1,640 camps, on a front of 3,000 miles, from the Atlantic to the Pacific and from Canada to Mexico; and have moved 55,000 of them a distance of 2,200 miles from the east coast to the Rockies and the Sierras, between April 6 and July 2. Furthermore, this number of men had to be clothed, fed, given medical examinations, hospitaled, sheltered, provided with transport units and given equipment and tools with which to attack their jobs.

But no man in the C. C. C. has joined the army; no one has been forced to enrol in the corps; no one is drafted—membership in the C. C. C. is entirely on a voluntary basis. Nowhere is there an army obligation for the enrolled men; nowhere is there military drill, manual of arms or military discipline. In each camp there are two army officers, either regular or reserve. One is camp commander, in charge of the camps and the men when they are not working under the direction of the camp superintendent, who usually, is a forester or woodswork expert. The other officer is in charge of the welfare program. The actual care of the men and the camp is under the direction of the commander. The superintendent is responsible for the men while they are on the job and for the work they are engaged in. So far as I can learn, there has been an exceedingly high degree of cooperation between these two directing agents in each camp. Difficulties have arisen, of course, for it has been a man to man proposition, both between executives and the boys in the camp—not a relationship of absolute authority and absolute obedience, and that demands a high measure of tact and mutual respect. That has required a new mode of dealing for both army and forester, and not all of the men assigned to this job have been up to it.

A Hard Job for the Officers

It can be said, in truth, that the army officers in charge of the camps have had a harder job to adjust themselves to the camp life than have the boys themselves. For one thing, discipline has been organized by an executive order into a system of penalties "comparable to the penalties customarily imposed by management of industrial enterprises in order to maintain efficiency of production and equality of opportunity and privileges for those employed." Such penalties may include admonition, suspension of privileges, substitution of specified camp duties instead of regular work for a week's time, or deduction of cash allowances not exceeding three days per month, or, in extreme cases, discharge from the camp. That does not sound very much like the "guard house" or the punishments of commonly understood military discipline.

For another thing, these army officers have not been put in charge of a military unit, but of what was, at least in the beginning, a heterogeneous group of boys from the towns and cities and countryside, with no idea of what they were going to do or where they were going to do it. The army was required not only to get the boys into camp and provide the necessities for living and working in them, but it has had to set up and organize a community, self-sufficient from the material, social and moral standpoint.

The chaplains of the regular and of the reserve army have been inadequate in number to minister regularly in all the camps, and outside help has been asked for and given. The speed with which the proj-

ect was put into operation made a welfare program "step lively" to keep up with geographical position and expanse. The camps are in many instances a distance from the towns and cities. There is small opportunity for social intercourse with the outside. A camp is thrown back upon its own welfare resources. Some of the "spike" camps are still farther away, up on the side of a mountain or across the valleys. In a mode of life as unfamiliar to many of the boys as life on the planet Mars, there is the necessity of keeping them happy and contented.

Problems of Personnel

Where towns and villages are near, there is a chance for reciprocity. Actual camp reports show that there has been considerable social interchange which has been mutually helpful. Many towns, through their representative bodies, have publicly voiced their approbation of the camps and the boys' conduct when on the outside, and in addition have opened their school buildings for classes in vocational education and have added facilities to the technical education in forestry subjects, given by experts in the camps.

Everything has not, however, been sweet and lovely. Boys have "eloped" from the camps for various reasons—homesickness, refusal to work and "incompatibility"—but these have been comparatively few. There have been trouble-makers, both those natural-born and those who have been instigated from the outside. Every problem that has arisen has been settled, not by the "hard-boiled" discipline of the regular army, but from a decidedly more human standpoint. It is a rather new experience for the United States army.

Reports and rumors will circulate, founded and unfounded. No one has claimed perfection, yet, for this adventure. Boys work forty hours a week in the woods. They are stripped to the waist, in the sun and the open, swinging an ax or shovel, building a fire tower or a road, stringing telephone lines, making fire lanes, or fighting forest fires, without regard for the hours, sometimes without food. Such boys are in a fair way to get rid of considerable animal spirit that might go wild when away from the camp on free time. Three hundred thousand young men, for the most part away from their natural habitat, form quite a conglomerate community from which to expect an entirely saintly outcome. Some of the army supervision has been in the hands of incompetent men, indifferent to the real genius of the project. But certain it is that one infringement, or series of infractions, cannot condemn the main effort which is a thing of good report.

What the C. C. C. Has Accomplished

The whole plan included two purposes, to build men and to give employment. It is obvious that it has accomplished the latter. Three hundred thousand men who were going to have to live by their wits were put into wholesome work. In other words, these boys, from the ages of 18 to 25, became members of an organization for work instead of members of a gang. The doors leading to employment were closed against them. It was impossible for them to become self-supporting although that is what the majority of them wanted to be.

It is work, not for a corporation, as such, but for the entire country. The specific word is conservation, of men and forests. Young men, at an age when anything can happen—especially when they are unemployed—are being conserved for health, self-respect, labor capacity and good citizenship. The work itself is conservation work. The technical aspect of the work is being directed by experts in forestry soil erosion and flood control. But the boys are doing the actual construction; and, surprisingly, many are joining the classes available for study in the things they are dealing with.

The Final Test

Is the C. C. C. building men?

In the first place, they are working for what they get; they are not on charity. The greater part of what they get is helping their own families, most of whom need it. Any other state of affairs has been the fault of the local relief organizations.

Many of them were, as a class, idlers—a fertile field for the breeding of criminals. They have been put in a new environment, under experienced foresters and woodsmen, at work which, in the truest sense, is national conservation; they are in the open for eating, playing and sleeping. Group life such as this demands harmonious cooperation. The incorrigibles are gradually eliminated. A premium is placed upon the original enlistment of energy and inventiveness. Personal hygiene and sanitation are a necessity, and the boys have learned how to take care of themselves, even to the making of beds and the washing of clothes.

Again, if the exploitation of natural resources has been the order of the day, both past and present, these boys now know what some of the dire results of that exploitation are and what it means to recover resources once wantonly destroyed. They are learning to protect extant sources of national wealth.

One of the foremen in a camp in Rainier National Park writes this in a letter addressed to President Roosevelt: "They were vicious and illiterate." (His boys came from the slums of the city.) "They have been changed from lazy, selfish, sullen, suspicious fellows into men who have curbed their obscenity and learned to like work. They have learned to assist one another in their endeavors and they are developing an appreciation of nature. It has been a privilege to teach these boys that they will receive a 'fair break.' It is making valuable citizens from a group that would otherwise constitute a great menace to our welfare."

Things never dreamed of in Russia might be accomplished should 500,000 high school and college graduates who have no jobs be taken out of the labor market for the next two years and put into the forests of the country, under such a program as has guided the C. C. C.

Starvation Wages in the Corn Belt

By Ware W. Wimberly

IN my inaugural I laid down the proposition that nobody is going to starve in this country. It seems to me to be equally plain that no business which depends for its existence on paying less than living wages to its workers has any right to continue in this country."

So spoke President Roosevelt after signing the new industrial control bill. To this we say amen. And we pray that this principle may be effectively applied everywhere to all industries, big, little, and middle-sized, and to every community, from the seething metropolis to the cross-roads village. But out here we are very much afraid that the good will and amazing common sense of our chief executive can't reach us. We are too far away, too small, too much the forgotten men. The blanket code, for instance, has gone into effect. But for those of us who live in towns of less than 2,500 population, it has hardly brought with it a living wage. For us, the return of such a wage must await the return of prosperity itself, as expressed particularly in adequate farm prices; or it must come as an indirect result of industrial recovery in the thickly settled districts of the east.

Is This a Living Wage?

The wages of employes have of course been increased. But no employer in towns of the above-mentioned class—and there are millions of us living in these towns—is under obligation to pay more than twelve dollars a week. And now if the retail dealers' code is signed and goes into effect, employers will be obligated only up to ten dollars. Consequently, there are hosts of men trying to live on twelve dollars a week or less. On less, because in towns under 2,500 employers were obligated to increase wages only twenty per cent over what employes were receiving at the time the blanket code went into effect, with the provision, as stated above, that no employer needed to pay over twelve dollars.

This simply means that a friend of mine, who was receiving thirty-two dollars a month, is now, under the dispensation of the NRA, receiving a few cents over thirty-eight. Inasmuch as he has a house to rent, debts to pay, and two children to support, we can hardly say that this wage is a living one. NRA means that another friend, who was getting a dollar a day, is now getting approximately one dollar and twenty cents a day. Thus, the number of heads of families who are somehow managing to live on twelve dollars a week or less is surprisingly large, and how they do it at all is equally surprising.

Nor is the employer in the small town altogether at fault. In the great majority of cases, he can't pay more than he is paying, and probably in a few cases the twenty per cent increase worked a genuine hardship. Many grocery stores, for instance, are just getting by, and other merchants assure me—nor is there any reason to disbelieve them—that they are paying their help all they possibly can. The benefits of the NRA must reach them and their employes indirectly. Just before the blanket code went into effect, however, I talked with two truck-drivers who work together for a trucking company operating from a county-seat town. Their position proved how sorely the country needed the application of President Roosevelt's principle, and their position now shows how slight was the relief brought to thousands by this new economic principle.

A Truck-Driver's Life

Just prior to the launching of the government's program, my truck-driver friends gave me the following facts as a sample of their labor, facts which I have checked and re-checked for their accuracy, and which I found, much to my amazement, to be correct. They left town on Monday morning at seven o'clock and arrived at their destination Tuesday morning at one o'clock, which is eighteen hours of continuous driving, not to mention the work of loading at the end of the trip. The return trip took them a few more hours of the same sort of driving, with loading necessary immediately upon arrival home. These two men could of course relieve each other at the wheel, but there was no rest or sleep except that which was gained by sitting upright in a straight-backed, hard-seated truck cab, which is as bad as no sleep at all. "We get like mechanical men, and it's no wonder we become road hogs."

Following a week of short-hauling, which kept them busy at least ten hours a day, these two men left home at seven-thirty another Monday morning and drove until twelve-thirty that night. Arising at five o'clock, in order to get their trucks in condition, they resumed their journey at seven o'clock and kept at it until eight-thirty that night, a total of about thirty hours driving with only four hours rest. And then, believe it or not, to prevent shrinkage on the live stock they were carrying, they loaded up that night, snatched a few hours sleep, and drove from five in the morning until six the following evening, with no stops except for gas, for eating, and for the care of the live stock, a total of thirty-seven hours of continuous driving! I thought this past all human endurance, but further inquiry proved the hours correct and that such endurance tests were the ordinary thing.

Such was their condition before the government interfered in business. Since that interference, there has been no change in their hours of labor. I talked with one of these men—the married one, with a wife and four children to support—not long ago. It was Saturday night about ten o'clock, and, having worked all day, he was getting ready for a trip which would

take him all of Saturday night, most of Sunday, and probably see him back home Monday. He was skeptical about the government's being able to help him. If it were possible for him to register a complaint, it might lose him his job, and even for a friend to complain for him might have the same results. For this is a small town, where employes must get along without unions or the protection afforded by alert competitors who would demand that their business rivals live up to the rules. Thus the only benefit this husband and father received was a twenty per cent increase in wages.

And what wages! When I first heard this story, my guess at their salaries—and I thought myself conservative—was seventy-five dollars a month. But that was far too high, just exactly three times too high. Prior to the days of the NRA, these men were getting twenty-five dollars a month, and today they are getting thirty-one dollars! That is certainly better, but it is as certainly also far from a living wage. One of them can remember having two Sundays off in the last three months. On another Sunday, which he might have had off, he seized an opportunity to drive to Omaha with a load of poultry, which drive, after all expenses were paid, netted him a profit of twenty-five cents. And I've been wondering why he didn't come to church! I even wondered why he had pledged only three dollars to the church budget!

Why don't they protest? I asked them that, too. They laugh at you. They have to have work, don't they? The single man can get along on thirty-one dollars a month. But how does the married man manage it? Last year a relative helped him pay the rent. This year he doesn't know. Maybe things will be better. Certainly, the government can't help him, and a complaint would do no more than shorten his hours. His employer has fulfilled the obligations in so far as the twenty per cent increase in pay is concerned.

But can their employer pay a better wage? Both men are sure he can if he would. They believe he is making good profits, if not exactly fat profits. He has a rather heavy investment in his fleet of trucks, but his employes have a pretty good idea of what he clears on the back-breaking work they perform for him. But even if he and other employers cannot pay more, the question propounded in the President's statement arises. Should a business which depends for its existence on paying less than living wages to its workers be allowed to continue in this country? At any rate, it is continuing and continuing well in so far as this particular employer and perhaps many others are concerned.

But the employe must wait, wait for business recovery in the east, wait for reasonable farm prices, wait for possible inflation. It's a cinch he is not going to get a living wage from businesses that have no right to exist.

BOOKS

A Bible to Read

THE SHORT BIBLE: THE AMERICAN TRANSLATION IN BRIEF. *Edited by Edgar J. Goodspeed and J. M. P. Smith. University of Chicago Press,* $2.00.

BY THIS TIME the question as to the legitimacy of "modern" translations of the Bible ought to have been pretty well thrashed out. It has been thrashed out three times in connection with the publication of material contained in this volume: first, when Goodspeed's translation of the New Testament appeared; second, when the translation of the Old Testament by J. M. P. Smith and his colleagues was published; third, when these two were issued in a single volume in 1931 as "The Bible, an American Translation." We may as well assume that most people who think about such things at all have pretty well decided what they think about translating our venerable religious classics into language as crisp and contemporaneous to us as the originals were to the people for whom they were written. Some will continue to consider it an act of desecration. My own opinion is that it is an act of piety. The solemn old-style diction of the King James version —often, though not always, beautiful—has a spurious antiquity. It is not old enough. It goes back only three hundred years. It smacks of the age of the Stuarts, not of the centuries of the prophets and apostles. To clear away this too recent overgrowth of pseudo-solemnity is no more sacriliegious than to scrape the last ten years growth of barnacles from Old Ironsides. But be that as it may, this is the "American Translation"—or part of it.

But only part of it. Shall we now have to thrash out the question as to whether it is an act of sacrilege to issue a "short Bible"—and specifically whether it incurs the curse of Rev. 22:19? Perhaps not. The thing has already been done a good many times. More than that, everyone who makes much use of the Bible develops a short Bible of his own, consisting of the parts that he actually reads. Not a chapter that is in the best manuscripts of the original ought to be cut out of the Bible. That *would* be vandalism. But to issue in a special edition and for a special purpose those parts of the Bible which are most likely to be read and are most rewarding when read—that seems to be an enterprise beyond criticism. An attractive hand-fitting volume of 500 pages that give typographical promise of containing real literature may win a good many readers from among those who have always considered the Bible, to quote Professor Goodspeed's phrase, as "something to look up references in." It may be that there will be no great objection to the shortness.

But I am perfectly sure that there will be outcry against a third feature, and that is the arrangement of the books in the order in which they were written, so far as scholarship has been able to determine it, instead of the "canonical order." To begin the Old Testament with Amos and the New Testament with First Thessalonians does indeed give one something of a shock, even if one is not disposed to quarrel with the editor about the dating of any of the books. Undoubtedly there is something lost in subordinating the order of events to the order in which the records of the events were written. If the Bible were only a record of events, it would be difficult to defend

the latter arrangement. Certainly one who approached the subject without previous knowledge would get a confused notion of the history from finding the prophets and the books of Samuel and Kings before Genesis and Exodus, and the Pauline epistles before the gospels.

The editors of the volume were of course not unmindful of this. It is obvious enough. But there are two kinds of sequences in the history of religions. There is a course of events, and there is a development of thought which often discloses itself in writing the records of the events. Since the arrangement which follows more or less the order of events where events are involved is used in almost all other editions, it may be advantageous to have one in which the materials are so arranged as to show more clearly the development of ideas.

By virtue of these three features—the translation, the shortening, and the arrangement—this is unquestionably a very alluring book. Three features? I should have said four. The brief introductions to the several books are fine examples of distinguished scholarship expressing itself concisely and clearly and telling the average reader, in words that he cannot fail to understand, just what he most needs to know concerning the book that he is about to read. W. E. GARRISON.

Books in Brief

WILLIAM BLAKE. *By Alan Clutton-Brock. The Macmillan Company, 75 cents.*

Blake was an incredible person, with a strangely convincing quality of sincerity in his fantastic imaginings and almost equally fantastic personality. He is well worth knowing. This brief biography furnishes an easy and authentic introduction, though a really satisfactory life of Blake needs copious illustractions reproducing his engravings. The work of Blake the artist furnishes the best commentary on the work of Blake the poet, and vice versa, and both need the illumination that is supplied by a record of his life, such as this. Other recent volumes in this excellent series of "Great Lives" include Thackeray, by G. U. Ellis, Robert Burns, by Catherine Carswell, and Edward VII, by H. E. Wortham. Not to disparage the others, the last is a model of what a short biography of a great character should be.

AN ASTRONOMER'S LIFE. *By Edwin Brant Frost. Houghton Mifflin Company,* $3.50.

If losing the sight of one's eyes contributes to the making of such a buoyant and joyous personality as that which looks out through the pages of this book, one might face a chance of blindness with equanimity if not eager expectancy. But it is unfair to mention the fact of Dr. Frost's blindness more than incidentally, for he reduced it to a mere incident both in his life and in this record of his life. To be sure, he has a chapter nominally devoted to the subject, but most of that chapter is given over to talk about dogs and trees and flowers and some curious observations about the correlation between the temperature and the frequency of crickets' chirpings, which seems to be reducible to the formula $y=ax+b$, where y is the temperature, x the number of chirps per unit of time, a a coefficient to be determined by observation, and b the temperature (42 fahr.) at which chirping stops. The frequency of a cricket's chirps may not be a matter of profound importance, but for a man to be able to escape from the prison of darkness through this and a thousand other avenues is a matter of cosmic consequence. Dr. Frost's major interest, of course, was not crickets but stars. He was director of the University of Chicago's great astronomical observatory at Williams Bay, Wisconsin, for nearly thirty years. This story of his life is not only the record of a rich variety of personal experiences of study, work, travel and friendship, but is an important chapter in the development of astronomy in America.

CORRESPONDENCE

How "Modern-Thinking" Is Dr. Bell?

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Bell calls himself "a modern-thinking man." But is he? His article, "Episcopalians—and Others," in the October 4 issue of The Christian Century, is certainly no evidence of his boasted theological modernity. The mind of "a modern-thinking man" does not think like that. The religious mind that is really modern refuses to think in sectarian categories. Dr. Bell's attitude in this article is baldly sectarian throughout and it simply shatters his claim to be up to date in religious thinking.

He says, "That which Christ revealed . . . is the truth." Surely! But did Jesus reveal "Episcopalian sectarianism"? Dr. Bell thinks so; others of us deny the claim. "He that loseth his life for"—for what? Well, most certainly not for "Episcopalian sectarianism"!

Speaking of some of his admirable clerical friends in other Protestant churches, Dr. Bell says, "Would to God they were in our church where they belong . . ." That is a damaging concession. Does he concede to these men extraordinary spiritual achievement without Episcopalian guardianship? If so, then the priority of Episcopalian tutelage is destroyed. No, Dr. Bell, these men are "in Christ," and that is where they belong!

Fremont, Neb. BENJAMIN B. BAIRD.

The Truth, the Whole Truth

EDITOR THE CHRISTIAN CENTURY:

SIR: The Episcopal clergymen are all inspired by the Holy Spirit and always have been, and in exactly the same degree. Therefore they have always, all of them, preached exactly the same doctrine—the truth, the whole truth and nothing but the truth.

Those who, like Judas, have found themselves beginning to differ from the Holy Spirit have resigned from the ministry instantly.

This is a short explanation of the infallibility of the Episcopal church, which, be it noted, is superior to the apostolic church. The latter was fallible as, for instance, when it baptized in the name of Jesus Christ instead of in the name of the Father and of the Son and of the Holy Ghost.

Toronto, Canada. JOHN J. FERGUSON.

Trouble Is On the Way!

EDITOR THE CHRISTIAN CENTURY:

SIR: Concerning your article, "Episcopalian Sectarianism." Apparently you are looking for trouble, and usually those who do, get all they want. If I know some of my Episcopal brethren you'll get all the answers you want. To most readers Dr. Bell will be plain enough. But if you want it as cruelly plain as you put it, there are not lacking men in the church who will give it to you. I thought Dr. Bell was very polite. Your naive and unhistorical definition of schism and sectarianism is very plausible, but will deceive no student of church history. Better "pipe down" or you'll be getting into something.

Cleveland, O. AN INTERESTED READER.

An Amusing Controversy

EDITOR THE CHRISTIAN CENTURY:

SIR: The argument between Dr. Bernard Iddings Bell and The Christian Century assumes that Christ founded a church

and that this is accepted by all Christians. Is it not rather amusing to have such arguments that smack of medievalism used seriously by men who think they are modernistic in temper and knowledge, when as a matter of fact the scholastic world following the critical spirit, is rapidly arriving at these fundamentals:

The historic Jesus never left the synagogue.

The historic Jesus never contemplated the founding of a church, or used the word church, although a very few instances are recorded in the synoptic manuscripts written after his death and after the foundations of the church, naturally attributing to him isolated statements about the church.

Why should these dignified, learned and scholastic antagonists totally overlook such historic viewpoints on the emergence of Christian churchianity, as represented for instance, by the dean of the divinity school of the University of Chicago?

Is it not asking too much of our young theologues to be trained to use scientific methods in the class room, and then see this view wholly ignored publicly by successful leaders of Protestantism? No wonder the church and its leaders fail to lead in the national crisis, for sincerity is the basis of true religion!

Tampa, Fla. CARLYLE SUMMERBELL.

From a Theological Student

EDITOR THE CHRISTIAN CENTURY:

SIR: I feel that it is the duty of Episcopalians to apologize for B. I. Bell's article "Episcopalians and Others" which you were courteous enough to print in a recent issue of The Christian Century. I would say at the outset that far from representing the church's consensus of opinion, as he insinuates throughout his article, Dr. Bell is the organ of a militant but innocuous faction within the "high-church" wing of Episcopalianism, and a quite generally discredited organ at that. He writes brilliantly but flashily, with little or no comprehension of the basic factors at work in modern reinterpretation of religious fundamentals, and with a marked failure to think through his boldly asserted dogmatisms to their logical conclusions, a fact which you quite correctly observed in your editorial about the matter. He is preaching his own opinion, disguised under a misused "we", just as surely and limitedly as any of the "Protestant" ministers whom he takes to task.

It is true, and we admit it with shame, that there is an obscurantist and bigoted section of our church, much smaller in size than the fuss it kicks up might indicate, which would endorse Dr. Bell's sentiments, and which would qualify for the rebuke quite properly administered in your editorial. This section is generally represented by "reverend clergy" with prelatarian aspirations. It is widely recognized that the "high-church" movement in our church is definitely a movement of the clergy, and only to a much lesser degree of the laity, a movement of clergy who are either unable or unwilling to think for themselves, and meet the issues of our modern religious life squarely and bravely, a movement of retreat into the snug but imprisoning chrysalis of an outmoded traditionalism rather than of advance into the new worlds of religious expansion which must be conquered.

Lack of ability to think for oneself is to Dr. Bell a criterion of religious attainment. I wonder how he explains the growth of the very "faith" for which he is a self-appointed champion, aside from the fact that certain noble saints and seers of the past, confronted with the raw material of religious experience, refused to turn their minds away from the challenge, but brought to it the best efforts of brain and soul, and forged out of the inchoate experience a delicate philosophical and intellectual structure expressing in the thought-patterns of their day eternal truths which require constant reinterpretation; that, as a matter of fact, the founders of the faith *did* "think for themselves."

I am a student in one of the seminaries of the Episcopal church. I am writing this letter for two reasons: first, to deny that the sentiments expressed in Dr. Bell's article are representative of anything but a small minority in our church; second, to assure our Protestant brethren that there are many Episcopalians who are eager to join with them to the fullest degree in fellowship and cooperation in the spirit of Christ, and in a vigorous effort to restore a solid Christian front against common foes. No considerations of sectarianism should blind us to our highest duty of Christian charity and brotherhood, functional as well as theoretical. We cannot let details of human organization, no matter how important they may seem at the moment, stand in the way of the realizaion of divine ends. Ecclesiasticism and dogmatism must yield to the more imperative demands of the implications of Christ's gospel.

Our church, traditionally exclusive, is being awakened to the dangers of its position. The issue of intercommunion was raised in the "St. Louis affair," in which a bishop and priests of the church were involved. Following that incident, a petition protesting against intercommunion was got up and vigorously pushed by the "high-church" party, but this was conceded to be a definite minority of the clergy of the church. We Episcopalians deprecate and are ashamed of statements like Dr. Bell's, purporting to represent the position of the church, but at the same time we rejoice in indications that before long the Episcopal church, without necessarily sacrificing its own peculiar genius, will be glad and proud to enter into the fullest fellowship with its sister churches in our common purpose of bringing in the kingdom of God.

No better expression of the new spirit can be advanced than a statement recently made by Bishop William Lawrence, a revered patriarch of our church, who has just celebrated the fortieth anniversary of his consecration to the episcopate:

"We are entering a new world. While we will esteem reverently the past, we will allow the spirit to burst many shells and coverings of tradition; old bottles have got to give way. We will use our brains, our inventive faculties, our newborn enthusiasm, our prayers, to break with tradition if we must, to adjust the ancient forms to the needs of today; to rewrite theology, reinterpret liturgies, and let free the Spirit of God, that he may create a new heart in our people and a new soul in our nation."

Cambridge, Mass. STURGIS LEE RIDDLE.

Youth Not Flocking to Episcopal Fold

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations again and again on your courage! As a young minister I have been delighted to see the manner in which you beard the lions in their dens. You have been saying the right things these five years in which I have read your journal, and you have been growing better all along.

Let it be known that the Episcopal church has not made its position so completely enchanting to all young people as Dr. Bell would imply. It so happens that my own family has three sons all confirmed in that faith who are now ministers in other bodies because of just that spirit of intolerance. God knows that I should love to minister in the Episcopal communion, could I do so without sharing the guilt of just the sort of prudishness which Dr. Bell again confirms. No body in the world could be so attractive and so rich in its possessions as the Episcopal church if it could for once honestly strip itself of its claim to be exclusive. But, for the present, I fear that the "damn Prots" will still continue to inherit some of her sons and daughters who refuse to share that exclusiveness.

Minneapolis, Minn. S. A. MECKEL.

Of Two Dangers—Choose the Less!

EDITOR THE CHRISTIAN CENTURY:

SIR: Shall we infer from "Episcopalians—and Others" in the issue of October 4, that the Episcopalians have more faith in the canons and decrees of past councils and the voices of dead saints than in the promptings of the Holy Spirit? In that case was Phillips Brooks uttering the truth when he said: "Any danger which the church might encounter by making conscience and free inquiry her guides, even with the possibility of error—these dangers are alive and hopeful in comparison with the dead and hopeless dangers of a church which, under the strong power of

authority, commits itself to a half-developed, a half-recorded, and a half-understood past"? Evidently not only ministers but also prominent laymen are followed in the Episcopal church. For it was a layman, even though he had received the title "Defender of the Faith," that led off at the cleavage along a course which the pope could not bless, the saints had not honored, and Christ had actually condemned.

Lansdale, Pa. L. S. HOFFMAN.

Episcopal Priests and "Protestant" Priests

EDITOR THE CHRISTIAN CENTURY:

SIR: In the holy catholic church, and as the Episcopal church has received the same, the office of a "priest" as differentiated from all other ministers in the priesthood of Christ is to celebrate the holy communion, to absolve sinners, and to pronounce the blessing in God's name. That Protestant ministers are "priests" in this technical sense we deny and so do they, at least in the matter of absolving sinners. Under the principle of order in the holy catholic church, they are not authorized to do these things. And for us to abandon this principle is merely to make the present chaos in Protestantism worse confounded.

But it does not follow by any rule of logic that we must also deny their membership in the priesthood of Christ, or that their ministrations are lacking in grace. God the Holy Spirit is not tied to his duly constituted instruments.

The stake at issue is not one of charity, nor even any theory of orders such as apostolic succession; the stake is order versus chaos, the oneness of the body of Christ versus unending schism, the preservation and development of a saving faith and saving means of grace. I present two observations in confirmation of this conviction.

(1) Before or during the civil war, every non-Roman church found in both north and south was split in two *except the Episcopal church*. It was the strength of the Catholic idea of the church as held by Episcopalians which maintained unity in the Episcopal church whereas Presbyterians, Methodists and Baptists are still divided over the civil war. Whenever we have a squabble of any proportions Protestants are always prophesying a split in the Episcopal church largely because they do not understand or appreciate the catholic idea of the church and the strength of it in the Episcopal church.

(2) As Dr. Bell implies, Protestantism is fast moving in two directions. One group is moving toward an extreme liberal position which is hardly to be distinguished from Unitarianism. The other group is working toward a more Catholic position. When this latter group realize that a catholicism is possible which is neither papal nor obscurantist, neither chaotic nor regimented, neither lacking in respect for authority nor denying freedom—in short, a democratic, liberal catholicism—the future will appear more hopeful.

But such a catholicism must possess as its heart and core the catholic faith, the catholic order, the catholic scriptures, and the catholic sacraments. More and more men are beginning to sense, if they do not fully comprehend, that these organs are interrelated in the Body of Christ and cannot be dismembered or treated as separate entities without grave peril to the whole organism.

New Brunswick, N. J. WALTER H. STOWE.

[We should like to see the "Protestant" minister who would deny his authority "to celebrate holy communion, to absolve sinners and to pronounce the blessing in Christ's name." Our correspondent seems more sure of the accuracy of his statement in the item of "absolving sinners" than in the other two. We should like to see the Protestant minister who would deny his authority "to absolve sinners" in any sense in which an Episcopal clergyman is authorized to do so. To the catholic faith, the catholic idea, the catholic scriptures, the catholic sacraments, mentioned in the last paragraph should be added "the catholic fellowship" and the most fundamental of these is the catholic fellowship.—THE EDITOR.]

The Question Box

What helpful reply could be given to a conservative layman who insists that to deny the existence of a personal devil is to impute the origin of all evil to God? In general how should we interpret the references to demons and devils in the New Testament?

J. M. M., Roxbury, Va.

THE EARLY Hebrews had no conception of a devil. Their idea of deity grew from polytheism, through monolatry, to monotheism. This monotheism was a slow achievement, and came to full expression only in the later portions of the Old Testament. But it was absolute, and left no room for associate or antagonistic gods. The idea of a satan or devil was thus excluded. There are but three references to a satan or "accuser" in the Old Testament, and all of these in the late documents. Job's "Satan" is not a malevolent spirit, but one of the "sons of God," a guardian official of the region where Job lives, whose duty is that of an inspector of men's motives. The Satan of the book of Zechariah has a more malign attitude toward Israel and its priest, and is rebuked for his hostility. But there is still no hint of the "devil" of Judaism and the New Testament.

The Hebrews conceived of God as supreme, and therefore as the author of evil as well as of good. For this they had no apology. He was master of good and evil, and his will was the final law. He hardened Pharaoh's heart and punished him for his stubbornness. He brought upon Saul the consequences of a sin he could not avoid. "Shall there be evil in the city, and Jahveh have not done it?" is the question of Amos. But that belief could not endure. Earlier generations accepted it as a necessary interpretation of the divine character, as classic Mohammedanism has done. But later thought had to relieve the character of God of such responsibility. An evil spirit or "satan" was the device. Contrast the account of the instigation of David to number Israel in 2 Samuel 24 with the same account in the late book of 1 Chronicles (chapter 21). In the early narrative it is God who incites to the evil deed, and brings retribution upon David for his action. In the later account, it is "Satan" who is the author of the evil.

There can be no doubt that the minds of thoughtful men were sensitive to the anomaly of involving the character of God in conduct that had come to be regarded as immoral. An evil spirit, an accuser, a devil, a bad angel, was the device. Whether this conception was a native product of Jewish thought or was imported from external sources, such as the Iranian (Persian) view of two gods, one good and the other evil, is not wholly clear. But it is certain that Judaism adopted the belief in an evil spirit, a tempter, an antagonist of God, the author of sin in the world. This view was accepted by the Pharisees, the prevailing party among the Jews of Jesus' day, and by the early Christians in consequence. That the Master himself employed it in his teaching, either because it was his own view, or in the spirit of accommodation to current beliefs, is clear from the New Testament records.

Somewhere between the two conceptions, God as the source of evil and the satan idea, there is found the curious story of the serpent in the garden, a creature neither god or devil, but only the most subtle and apparently malevolent of "the beasts of the field." This was a halfway stopping place on the way from the earlier to the later view, and had its suggestion in the Semitic myth of the dragon, the serpent, the demon leader of bad spirits, frequently referred to in the Bible, particularly in the apocalyptic books.

Judaism developed, either independently or as the result of contact with ethnic ideas, a whole hierarchy of angels and spirits, good and evil, a conception adopted in consequence by the early Christians, and that passed into the theology of the church. Out of that belief came the notion of demons, either fallen angels or discarnate spirits of evil men that took possession of suitable human beings, and could be exorcised by supernormal means. These ideas have passed away with the growth of an intelligent psychological interpretation of the facts.

It is neither God nor a devil who is the source of evil, but the mind of man, seduced to the lesser good by "the lust of the flesh, the lust of the eyes, and the pride of life." H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Hillquit's Death Moves New York

Many Tributes to Socialist Leader Who Opposed the War—Exiled Teachers Open Graduate University

(*Correspondence from New York*)

NEW YORK, Oct. 14—Morris Hillquit is dead. This news last Sunday profoundly moved and shocked thousands in this city and particularly here on the east side. Hillquit was the organizational leader of the socialist party and he was tireless in the service of the cause. Many of us will never forget the courageous way in which he stood against the war when he ran for mayor of this city in 1917. He didn't trim and he was heard. His was one of the few voices of protest that were not silenced in our zeal for the holy war. Of late years there has been considerable protest against his policies within the party and there have been noteworthy defections from it to some extent because of his rigid control. Just what will be the effect of his death upon the future course of the American socialists no one can now accurately predict. He was a great soul and well deserves the tributes from far and near which have been received by his family this past week.

* * *

"University in Exile" Opens

"The University in Exile" was formally opened by the New School for Social Research last night. This graduate school faculty of political and social science is made up of German professors who have been compelled to flee the nazi terror and it will unquestionably make a real contribution to the educational life of our city this season. At the inauguration exercises Alvin Johnson, director of the New school, spoke on academic freedom and Prof. Seligman, well-known economist of Columbia, spoke on "Our Debt to Germany."

* * *

Pensions in the Reformed Church

Tomorrow the Reformed Church in America celebrates the 116th anniversary of the beginning of its relief and pension work for ministers. The Ministers' fund of this denomination with its headquarters at 25 East 22nd street, protects 851 ministers and their families. In the past year it has given benefits to 283 persons with a total money outlay of nearly $100,000.

* * *

Unemployment and the Bond Issue

New York voters will have a chance next month to register their approval of a state bond issue for $60,000,000 to be used for state unemployment relief. This will appear on the ballots under the label "Proposition No. 1." At the request of the governor a citizens' committee has been organized by the State Charities Aid association for the purpose of acquainting the voters with the urgent need of an affirmative answer on this proposal.

* * *

North Presbyterian Church Calls Pastor

The North Presbyterian church in West 155th street extended a call this week to Dr. Merle Hampton Anderson, pastor of the First Presbyterian church of Ann Arbor, Michigan. This pulpit has been vacant since the resignation of Rev. Henry Burnham Kirkland nearly a year ago.

* * *

United Missionary Conference

What has been described as the "greatest missionary conference since the days of the laymen's missionary movement" will be held in this city from Oct. 29 to Nov. 3. Dr. E. Stanley Jones, Bishop Logan H. Roots and Dr. Herman Chen-en Liu, president of the University of Shanghai, are among the outstanding leaders who will address the conference. A pastors' conference will be held at Riverside church on the morning of Oct. 30 and during that week there will be mass meetings in various parts of the city. These meetings are being arranged by the New York federation of churches.

* * *

Married Teachers

The depression, with its resulting unemployment, has given a new impetus to the movement to exclude married women from teaching positions. The Union Teacher, a little 8-page paper published by the Teachers' union of this city, in its September issue takes up the cudgels in favor of the married teacher. It argues vigorously that teaching is a basic profession and should seek to attract the best men and women without regard to marital status, that revolutionary tendencies all point in the direction of greater freedom, independence and equality for women, and that elimination of the married teachers would not give any real relief to the unemployment situation.

* * *

Is Peace Movement Ebbing?

Several thoughtful leaders in the peace movement have expressed discouragement to me lately. They believe that the peace movement, which had been making such rapid strides, is now slowing up. The meeting at the Town Hall Wednesday night, in spite of outstanding speakers, was not well attended and other peace meetings called in the interest of the coming disarmament conference have also faced small audiences. Possibly some of this slowing up may be due to the confusion of counsel now existing in pacifist groups. It is hoped that the F. O. R. conference at Swarthmore this weekend may help in clarifying the present situation.

EDMUND B. CHAFFEE.

Put Families Back on Land

Subsistence Farming Grows in Importance in Southland—Recovery Plans Take Many Forms—Labor Troubles

(*Correspondence from the New South*)

NASHVILLE, Oct. 12.—The first community to be established by the Homestead subsistance bureau will perhaps be near Morgantown, W. Va. Plans are well under way to offer several score miners' families small plots of land upon which they can subsist by growing gardens, chickens and small fruit, keeping a cow and making their own meat supply. The post-office department will cooperate by establishing there a twine mill to afford part-time employment. Such colonies are projected in other mining areas where the mines can no longer afford work for all the miners. The authorities are surveying the area about the famous Wilder, Tenn., mining district. The Church Emergency relief committee will present them with an analysis of the conditions among the 500 families in the "holler," more than 90 per cent of whom have signified their willingness to accept any readjustment that will give them a chance to earn an honest even if meager living. Hungry men recently held up a meat truck there, saying frankly that their children were in want.

* * *

Families Prove Subsistence Farming Practicable

Columbus, Ga. (population 50,000) has put over an experimental project that will be of interest to the Homestead subsistence bureau and ought to awaken interest in many other cities. The authorities, with the cooperation of relief agencies, put 198 families, representing some 1,000 individuals, on small plots of land. They were furnished seed, tools and subsistence while growing crops. Then a city market was provided for the display and sale of their surplus. The "cropper" system, fertile of so much evil in the south, was given a benign turn, landowners accepting part of the crops for rental. Only three of 198 families failed. They raised their own food, traded the surplus for a little cash for clothing and other necessities, lived in self-respect, bridged the chasm at least with the work of their own hands and will be ready to go back to jobs when they are offered. If now the short work week is maintained and they will stick to their garden plots poverty will never overtake them again.

* * *

Progress of Sustenance Farming Movement

North Carolina is promoting a statewide campaign to induce "one-crop" farmers to grow food, to provide ways and means to induce town workers to ac-

(*Continued on page 1349*)

Disciples Take Strong Stand for Peace, Temperance, Social Justice

Resolution Deplores Attacks on Jews in Germany—Socialism Presented as Panacea to Youth Convention—Rothenburger New President of Convention.

(Special Correspondence)

PITTSBURGH, Oct. 16.—October put on her most gorgeous garments to welcome the Disciples to Pittsburgh; skies were blue, autumn tints were on the trees of Schenley park hard by, sunshine smiled, proving that the smoky city can be beautiful. The convention setting was perfect, the sessions being held in Syria mosque, in the civic center, with the towering cathedral of learning, the University of Pittsburgh, dominating the situation. The hall, seating 3,500, was at all times adequate. Disciples have a genius for fellowship and the wide corridors and the vast space below for the exhibits, provided space for greetings, arguments, stories and the renewing of acquaintanceships. The depression was evident in the paid admissions, only 1200 buying badges and programs. Easily twice this number were at several sessions, but the business periods had no more than this number present.

Dr. W. F. Rothenburger sounded the convention trumpet over radio station KDKA on Sunday, Oct. 8. His voice and manner made an excellent radio impression. He had a rather difficult time in trying to make clear the distinctive mission of the Disciples but he said some excellent things. "The heretics of tomorrow will not be theologic, but economic; the sins will be social." He pledged the Disciples to come to grips with the big social issues of the present, but perhaps not even he knew how ringing those pronouncements would be. He condemned sectarianism and said that the traditions of his church were opposed to that spirit.

Dr. George Campbell of St. Louis, made a most genial and acceptable president. With the assistance of Dr. Graham Frank, of Dallas, the convention business moved on well-oiled wheels. One had the impression that the powers behind the scenes were working smoothly and in close integration. In fact, the recommendations committee, which had present delegates from 25 states and from one Canadian province, boasted of its "smoothness." Rev. George Knepper, of Akron, threw out a handful of blistering epigrams. He said that newspapers had sold their souls, universities had lowered their religious tone and movies were suggestive. He said that the modernistic preacher, in the big city church, cared more for a low golf score than for a large score of converts, and was more interested in his salary than in his sanctity.

Stanley Jones the High Point

By all odds the high spot of the entire convention was the Friday night address by Stanley Jones of India. He showed how war was the wrong method of setting the world right and how the years of the psychology of self-expression left us with the notion that what we had to express was not worth expressing. He stressed the Christian religion as the one way to set the world right and presented a burning defense of the essential missionary spirit. For one hour and fifteen minutes he held a vast audience spellbound and made the convention worthwhile if nothing else had happened.

President George Campbell in his address blamed the church for the modern breakdown in morals and showed how racketeers developed in the very sections of the cities from which churches had moved out. Another of the bright spots was the sermon by Dr. C. M. Chilton of St. Joseph, Mo. One felt that out of his rich experience he was able to make God and Christ very real and attractive. The singing of the convention was superb. An immense chorus, well-trained, gowned partly in maroon and partly in pure white, led the congregation and provided special numbers. Only someone should teach the Disciples not to applaud sacred numbers, however well they may be performed.

Youth Convention

A youth convention was in progress separately on Saturday. Kirby Page addressed a church-full of people (mostly youthful but with quite a sprinkling of older people). He pleaded for a fairer distribution of wealth and came squarely out for socialism as the cure for our present economic distresses. He was followed by Clarence E. Lemmon and Raymond McLain in challenging speeches. The youth banquet was a sell-out. Is it wise to split youth off so distinctly from the convention? Is youth determined by age? Stanley Jones said we were training our young people to be leaders but not servants, and too often, when they tried to lead, shouting: "Here I am as your leader, fall in behind!" so that only a few followed and youth was disillusionized. Too often youth only imitates the thinking of adults, or if too radically independent, leads absurdly. Why not keep youth by our side, allowing them to serve in their own way, with us?

It is estimated that more than 3,500 people attended the Sunday afternoon communion service. The Syria mosque was filled to overflowing.

In the business sessions, the one important action was the effectual separation of the board of church extension and the board of benevolences from the United society. This may have been questionable —a return to conflicting appeals—but the temper of the convention granted it.

Above everything else of importance in any convention is the registering of the mind and soul of the people in affairs of social justice and here the convention rose to new heights. It was astonishing to see the advanced and thoroughgoing attitudes of the Pittsburgh assembly. Their stand against war, against the building of warships, in defense of military exemption for those who have a conscience against war, their bold championship of temperance (the Disciples being undoubted leaders in this field), the opposition to race prejudice which strongly condemned the Hitler persecution of the Jews in Germany, the progressive statements about economic justice, were severe and powerful. No mixed terms were employed, no soft and uncertain words were used. The convention spoke out in sharp and powerful sentences.

Here are some quotations from these resolutions adopted:

World Peace

"First. We reaffirm our belief that the Pact of Paris, providing for the outlawry of war, is an adequate platform for sound international policy and urge its implementation through the signing of consultative agreements providing for international conference by signatories in event of violation.

"Second. We unite with the Federal Council of the Churches of Christ in America in calling upon our government to save the disarmament conference by pressing for decision upon the following minimum provisions necessary for its success.

1. Substantial reduction of existing armaments.
2. Abolition of aggressive weapons within a definite period and the immediate abolition of all bombing from the air and of all use of poison gas.
3. Limitation of expenditures to prevent rivalries in armaments.
4. Continuous and effective supervision of existing armaments and of arms manufacture and trade.
5. A permanent organization to carry on the work begun by the disarmament conference.

"Third. We urge that the United States shall deliberately set out to alleviate distrust and to cultivate friendship among our Latin American neighbors, first, by reviewing and re-ratifying the Pan-American arbitration treaties, second, by repealing the Platt amendment, which gives us the right to intervene in Cuban affairs whenever we choose, and, third, that we shall specifically renounce the principle of United States intervention in Latin American affairs.

"Fourth. We again insist, as this convention has for a number of years past, that the United States shall enter, at the earliest possible moment, the world court, as a means of substituting law and reason for anarchy and physical force in settling international disputes.

"Fifth. We again urge the fullest American cooperation with the League of Nations looking forward to full membership therein, when the covenant of the league has been revised in harmony with the Pact of Paris outlawing war.

"Sixth. We protest against the big navy program of the present administration, first, because the political consequences of building up to the London treaty limit are such as to make the prospects of a new agreement for the limitation of naval armaments in 1934 very meager indeed; and secondly, because we challenge the right of the administration to use funds appropriated for national recovery for the purpose of enlarging the army and navy.

"Seventh. We protest against the continued presence of the combined American fleet in the Pacific as dangerously provocative and as playing directly into the hands of Japanese militarists in their declared intention of opposing a 1934 con-

(Continued on page 1350)

Far Eastern Y Shuns Pacifism

Refuses to Endorse Non-Violence as Means toward Righteous Ends—Holds China Must Take Up Arms

(Correspondence from the Philippines)

MANILA, Sept. 16.—Agreeing on all the other major issues raised, delegates to the first Pacific and Indian area conference of the World's Y.M.C.A., which met in Baguio this summer could not agree that non-violence is more effective for attaining permanent righteous ends than resort to physical force. Although the delegates had the example of Gandhi before them, and Dr. S. K. Datta, president of Forman Christian college, India, gave an inspiring account of a half-day spent with the mahatma in prison in mid-July, the Sino-Japanese situation proved too much for the advocates of non-violence. One delegate from China said that he could not return to Chinese youth with a declaration like that. "We must teach the Chinese how to fight if our nation is to endure. This declaration of non-violence may be all right for Japan and America. But our people will say: 'The United States is building 21 new warships and Japan is spending millions on armament. What value has such a statement from a conference where Japanese and Americans predominate?'" The east has learned some sad lessons from the west.

* * *

Two International Y Gatherings Held

This struggle over non-violence came as a climax to the Pacific and Indian area conference for which about 50 delegates from India, China, Korea, Japan, Siam, the Dutch East Indies, the Hawaiian islands, the work among Russian emigres and the Philippines came to Baguio, Aug. 13 to 22. Previously, about an equal number of boys had encamped in the third international boys' camp at the college of forestry, Los Banos, Aug. 7 to 14. Both gatherings were sponsored by the World's committee of the Y, with Mr. Tracy Strong arranging for the boys' camp and Dr. Datta acting as chairman of the Baguio conference.

The conference spent the first two days studying social, economic and political conditions. It then asked, What can we present in Christianity that will lay hold of boys and young men who live in this terribly perplexing situation? The whole group worked on the answer to that question throughout every session for three days and a committee on message struggled with it during half the time we were in Baguio. Programs and activities for boys, students and young men also received adequate attention. But from beginning to end the main emphasis rested on the essence of Christianity and its message for man in all his relationships.

* * *

High Grade Personnel

As a member of the conference and of three committees—the press, devotionals, and the message—I had opportunity to become intimately acquainted with the delegates and to get first hand impressions of the meeting. An excellent spirit of fellowship characterized the group. This was based on the frank sharing of national problems and personal religious experiences. No one tried to hide the weaknesses and needs or to justify the unsocial policies and conduct of his government or people. Everyone felt that in this badly befuddled section of the world, no man can pop up at a moment's notice and show us just how to get out of the mess. The humility of the men and of the conference impressed me. Furthermore, the delegates wanted to come to grips with reality. They desired to know every influence that shapes the thought of boys and young men in this area. They asked, Where does the Y fall down in its program? A few seemed to think "activities" were slighted on the agenda and too much attention given to "theology." But majority opinion sized up the need as calling for more thought about God even if programs have to take a back seat for awhile. This attitude was reflected in the morning group meditations. God, revelation, faith, prayer, redemption and fellowship presented by such men as Dr. H. H. Cynn of Korea, F. L. Chang and E. E. Barnett of China, Ralla Ram and S. S. William of India and S. G. Phelps of Japan set the spiritual tone for all the sessions and stimulated every man to give serious thought to Christian essentials.

* * *

Bringing Economic Implications Home

Economic, political and other social facts may have a degree of significance when you read them in the headlines of your morning paper but they take on an entirely new meaning when you hear them soberly stated and seriously interpreted by men who deal with them every day. The news that 60,000,000 people in China always live on the verge of starvation and that recent floods have added another 50,000,000 to the list usually wears off sooner than the effects of your morning cup of coffee. But when a Chinese Christian leader asks you how to present a loving God to the ignorant remnants of a community that has been wiped out in a single night by the waters of a raging river, you don't forget so easily. You begin to understand why "the principle of suffering must be made central in the presentation of Christianity in China." Perhaps our own depression would have been far less disastrous had our people been taught how to suffer.

* * *

Issues on Which Agreement Was Sought

The committee on message attempted to summarize in non-technical language the major social problems of the area represented and to state in non-theological terms some of the essential Christian truths that now need emphasis. The attempt was not altogether successful. A few delegates felt that no official pronouncement should issue from the conference. Many shied at the term "message." As a result, the report in its final form was given the cumbersome, not entirely accurate title: "The report of the committee appointed by the conference to prepare a statement regarding some of the questions confronting youth in the far east and India." And the resolution regarding it read: "The conference receives the report of the committee, gives

CHRIST IN THE SILENCE

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By C. F. ANDREWS

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it is general approval and refers it to the national councils or committees for use."

However, the conference believed that the association movement must find answers to such questions as, What should be the attitude of the followers of one faith toward those of other faiths? Can an intense love of country be reconciled with world brotherhood? Can principles of nonviolence accomplish righteous ends? What form of government promises the highest good for all peoples? Can wealth be fairly and justly distributed? What shall we say to the young man who is preparing to take his place in life but can find no place to take? What solution can we offer to the millions of landless farm hands, tenants and part-tenants who constitute over 80 per cent of the population of these areas, who wrest their living from the stubborn soil and whose backs are bent under the burden of agricultural debt, land tax and illegal rates of interest? Can we, without sacrificial efforts to discover remedies, speak comfort and courage to the disheartened youth buffeted and beaten by flood, pestilence, famine and death? What word have we for the lad in the factory who works long days in overcrowded, insanitary quarters and has neither time nor energy to enjoy a leisure hour?

Other challenging factors in the social environment endanger the boys and young men: the rise of one class against another in the name of the common good, the low evaluation of personality, the departure from high standards of moral conduct, inadequate conceptions of family relationships, unwholesome forms of commercialized leisure, and ignorance and disease.

* * *

Hollywood Movies Decried

I wish everyone interested in the reputation the United States is rapidly achieving in these lands through Hollywood's pernicious output could have heard the protests against the degrading influence of our films. A well-informed Chinese leader declared that the Y and other Christian agencies must conduct a campaign to teach that the best of western culture practically never gets into our pictures. China and other oriental peoples judge and condemn Christian civilization on the basis of our films.

* * *

Loyalty to Jesus Emphasized

Youth, the conference stated, shows sufficient devotion and loyalty, courage and sacrifice, capacity for suffering and self-denial to bring about a new social order if properly guided and motivated. The source of spiritual power lies near at hand. "We believe that Jesus Christ in his unique revelation of God has shown us the way. We have through experience discovered him to be the God of love, goodness, power and justice. We have faith in the final triumph of his love and justice."

E. K. HIGDON.

Mourn Death of Bishop Hickey

The Roman Catholic diocese of Providence mourns the passing of Bishop William A. Hickey, who died Oct. 4 of heart disease. He was widely known as an organizer and builder. He was 64 years of age.

Was It Old Home Week in Memphis?

"Machine Gun" Kelly and "Memphis Bill" Terry Divide Attention—Jonesboro Church Fight Brings Killing

(Correspondence from Memphis)

MEMPHIS, Oct. 12. — Memphis has leaped to new fame in the past month, for was not George Barnes, alias Machine Gun Kelly, a native Memphian, graduate of Central high school, and was he not captured right here in our city by our own city police backed up by the officers of the federal department of justice? For two days the local papers had no other news except that dealing with this desperado, all the details of his capture, his past history from birth till the present, together with pictures of the "red headed Kathryn" his wife, the little Arnold girl who "spilled the beans," Tichenor, with whom Kelly was hiding. All in all, as the press boys put it, "This was the greatest day in the history of Memphis." Disgusted as one must be at all the publicity accorded the kidnaper the Memphis papers must be credited with not making sob stories about any of the prisoners.

* * *

One Hero Who Will Be Given a Triumph

Need it be recorded that Memphis also went mad over the world series, cheers ringing from every window and door in town as this city forgot all about the NRA for five breath-taking days to stand about the radio and root for "Memphis Bill" Terry's Giants? It is doubtful if anyone less than the President could arouse the enthusiasm that Terry's homecoming will elicit from our populace.

* * *

Press Crusading Hits Hospital, Chain Stores

Speaking of Memphis journalism, credit must be given the Press Scimitar, Scripps-Howard paper, for its campaign this past summer against the frightful conditions shown to exist in the Memphis general hospital, as well as against the custom of chain store groceries underselling the independents but at the same underweighing outrageously. The result has been that Memphis is almost certain to get a new hospital while certain chain store owners are advertising, "Bring your own scales and weigh your purchases."

* * *

Another Negro Killed By Peace Officer

One more murder of a Negro by an officer of the peace took place in Memphis on Sept. 13 when Deputy Sheriff Phil Armour, taking deliberate aim with his gun resting on his arm, shot Charles Hood. The officer's excuse was that he ordered the Negro to stop and he would not and the officer intended only to frighten him.

* * *

Church Row Finally Leads to Killing

Gun toting and murdering are not limited in this section, however, to quick trigger police as witness the recent frightful tragedy in Jonesboro, Ark., where the feud in the Tabernacle Baptist church finally resulted in the killing of the church janitor, a member of the Jeffers faction, by the pastor, the Rev. Dale S. Crowley. For four years the Baptists of Jonesboro have been fighting, not only with words but, as has been reported in this column, with fists and even missiles. Several times laity and clergy of the opposing factions have been arrested, tried, and fined. Finally a court order turned over the pastorate of the Tabernacle to Mr. Crowley. It is his defense that when he went to demand the keys from the janitor, J. S. M'Murdro, who had been employed by the Jeffers group, the janitor pulled a gun and the pastor fired in self-defense. The police point out that the janitor's gun was never fired. Eloquent of the type of religion practiced by these people is that both church janitor and church pastor should be gun toters.

Needless to say the Tabernacle Baptist church of Jonesboro, whatever else it may be, is sound in the faith as once and for all delivered to the fundamentalist Baptists, particularly the free-lance evangelist variety. It is doubtful if even this tragedy will result in religionists of the Tabernacle kind discovering just what Christ died for.

* * *

Birmingham Turns Down T. V. A. Electricity

Birmingham, Ala., voted recently on the issue of municipal ownership of electricity to be drawn from the government project at Muscle Shoals under the Tennessee Valley Authority. Under a light vote the project was defeated, the municipal ownership partisans declaring that the utility companies spent a great deal of money spreading false propaganda as to public ownership whereas the government representatives had almost no funds. It is rumored now that the TVA will demand an investigation into the Birmingham propaganda situation so that people, who had a chance to get electricity at 59 per cent of present costs, may know the facts.

* * *

Negroes Losing Jobs Under NRA

That the Negro is losing out as the result of the NRA is evident in many places in Memphis where white employes have displaced Negroes. The argument is that if the employer must pay white wages then he prefers white help which is more dependable.

* * *

NRA Speeds Unionizing In Harlan County

One result of the NRA in the south has been a quiet revolution in the notorious Harlan county, Ky., coal mining region. Two years ago all efforts at unionizing the workers were met by armed resistance from guards hired by the operators, union organizers were taken out and horsewhipped, newshawks making reports favoring the workers were driven out, witnesses testifying in court for the miners were actually indicted and thrown into prison. Today all that is changed, all but three of the coal camps in the county now being organized.

* * *

President Diehl Again Upheld in Office

At the recent meeting of the Tennessee synod of the Southern Presbyterian church, Dr. Charles Diehl, president of South-

western college, Memphis, was once more upheld in his fight to retain the presidency. For years the Mississippi synod, which is fundamentalist in theology, with the aid of certain Memphis Presbyterian sympathizers, has tried to oust Dr. Diehl. This man, who has made Southwestern one of the best church colleges in the south, has always won his battle but never without the Presbyterians of this section suffering in reputation for tolerance and intelligence. It is to be hoped that this efficient president will from henceforth be allowed to devote himself solely to developing the school and not to defending himself against charges of not believing the earth was made in six days.

* * *

And So Forth

The Catholic diocese of Little Rock as well as the entire mid-south section of Catholicism suffered a severe loss in September when the Rt. Rev. Mgr. John P. Fisher, pastor of the Church of Christ the King at Fort Smith, Ark., editor of the Guardian, Catholic journal, and secretary to Bishop Morris of Little Rock, died in St. Edward's infirmary, Little Rock.

In an attempt to reopen county and rural schools now closed in Tennessee relief funds will be drawn upon from Nashville. It may interest the public to know that while day laborers under the relief plan will receive as high as $1.10 an hour, school teachers who have been unemployed and are taken on under the plan will receive no more than 30 cents an hour.

JOHN CLARENCE PETRIE.

Evangelical Synod Condemns War, Military Training

The general conference of the Evangelical Synod of North America, which met in Cincinnati Oct. 3-10, reaffirmed its declaration on war which was adopted by the general conference of 1925. The synod pledged itself to "support every movement which looks toward an organization of the nations for the elimination and outlawry of war," and declared that "we will not, as a Christian church, ever bless or sanction war . . . we commit our church to the fundamental proposition that to support war is to deny the gospel we profess to believe." The synod took a firm stand against "all forms of compulsory military training in high schools, colleges and universities, as well as to the citizens' military and officers' reserve training camps." "We petition the government of the United States to grant to members of the Evangelical Synod of North America who may be conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends and other similar organizations." The Evangelical synod, at the recent conference, voted unanimously to merge with the Reformed Church in the United States.

Brick Church, New York, Will Celebrate

On Sunday, Oct. 29, Brick Presbyterian church, New York city, Rev. W. P. Merrill minister, will celebrate 75 years of service. Many times during Dr. Merrill's 23-year ministry this church has received princely offers for its property. In 1916 the trustees rejected an offer of three million for the site, which had cost the church but $58,000 in 1857.

Send Tsekedi Back to Tribe

King Restores Chief Who Punished White Man—Dr. L. P. Jacks Discusses the Buchman Groups

(British Table Talk)

LONDON, Oct. 5.—The case of Tsekedi was settled for the time being by his apology which was followed by his restoration to the chieftainship of his tribe. No case for many years past has aroused such a widespread interest. The press found in it a feature for more than a week. The secretary for the dominions received resolutions from churches and public meetings. The Congregational union, on hearing of his reinstatement, sang the doxology. The general mind of the country was against any severe sentence upon what was a technical offense. The statement on behalf of the magistrate is clearly weak and ineffective. He fined the white man 10 shillings for a statutory offense! He called for the chief to find evidence to convict the offender, and when he did not receive it, he let things slide. Admiral Evans did not take a day before dispatching this man McIntosh out of the protectorate. Why had not the magistrate done this before?

Some of Tsekedi's friends wish that he had been able to come to London. This looks improbable now. All that one can hope is that this episode will help in preventing the annexation of the protectorate to the Union of South Africa. Then it would become little more than a native reserve. What is needed is the transfer of this protectorate from the oversight of the dominions to that of the colonial office. In the interests of the chief himself a constitution must be secured in which he and the resident magistrate will work in close cooperation. All this Tsekedi himself and his advisers desire; but there are forces in South Africa which have been plotting for years to absorb the protectorate. The chief and his tribe will endeavor rightly to remain attached to London, and not to be transferred to the Union of South Africa.

* * *

Famous Painter Dead

It must be half a century since as a small boy I was taken to see some famous battle pictures by a Miss Thompson. "The Roll Call" was the best known of them, but the most dramatic was the picture of the last rider, the only one left of an army, drawing near from Afghanistan to an Indian city. Elizabeth Thompson was the sister of the poet, Alice Meynell, whose religious poetry shines in the firmament of all such poetry. Their father was a close friend of Dickens. In their early youth the sisters were received into the Roman church. Elizabeth married General Butler, who during the Boer war received the reproaches of violent and empty-headed patriots, but was afterward completely vindicated. Her later years she spent in Ireland. She lived long enough to hear that "The Roll Call," the scene of which was the Crimean war, was reenacted at the Great Tattoo. She had the happiness, it is said, which falls to the painter; in Mr. Winston Churchill's words, "Happy are the painters for they shall not be lonely! Light, color, peace and hope will keep them company to the end—or almost to the end—of the day."

* * *

Dr. L. P. Jacks on The Groups

The discussion of the value of the religious movement known as the groups continues. Claims are made for the permanence of the work done some years ago in such cities as Louisville and Detroit. Some witnesses declare that it was transient, others strongly assert that it has been verified by experience. Dr. L. P. Jacks writes, as he always does, with freshness upon the two main truths, sharing and guidance. The craving for guidance of the supernatural kind, claimed by the groups, he compares to the evident desire in the political world for autocracy. It is a turning-away from self-government; better to be well-governed, they say, than to be self-governed. The groups are asking for an equivalent of fascism! Of sharing he

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J. W. G. WARD, Minister, First Presbyterian Church, Oak Park, Ill., says: "While the best of the old hymns, hallowed by long usage, have been retained, there has been a sane hand at work eliminating some that are misleading in their theology and mawkish in sentiment. At the same time, place has been given to some modern writers, which will do so much to make worship virile and inspiring."

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writes: "This, on the face of it, is a communist principle—that of abolishing private property, here applied to our personal experiences, especially that part of them commonly known as 'sins'." This he calls moral communism and he sees clearly the danger. Dr. Jacks declares that even if he were convinced of communism in other forms of property, he would reserve the knowledge of his own sins. Whether we act fairly by our fellows in sharing our sins with him he doubts. At the same time there are other witnesses who testify to the deliverance which has come to them. Confession of sins was once called the "exteriorizing of one's own rottenness" and therefore a necessary stage to soundness. And many are finding this true of the new "confessional."

* * *

Concerning Things Political

The labor party meets this week at Hastings. It has not had a very encouraging year, and its ranks are divided; some wish to persevere in a moderate program to socialism by stages, others wish to have it swiftly in our time. The socialist league will lead the opposition to the traditional party. It is considered, however, by many of the trade unionists as an attempt of "intellectuals" to control the party. Almost all the subjects now before the public will be discussed.

The tragic facts can now be learned concerning the massacre of the Assyrian Christians. It is probably the worst instance in recent years of the failure of the responsible power to do its duty toward a minority. The least that can be done now is to protect the dependents of the murdered Assyrians; it is proposed in some quarters that a home should be found for them in Cyprus.

The prime minister and Sir John Simon have been conferring on the disarmament conference, which has reached another deadlock. Meanwhile, according to Mr. Kelly of the Irish Free state, all the nations of the world are pressing on feverishly in their manufacture of poison gas.

Denmark announces that masks for protection against poison gas may now be bought by civilians. The Germany of Herr Hitler proposes its peaceful ideals, but its neighbors know what state absolutism means and prepare to put on their masks.

* * *

And So Forth

The Congregational Union assembly made a thorough survey of the life of the church as it had to do with youth. Dr. Sidney Berry deprecated special appeals to youth. Only a church which was truly an instrument of the gospel would attract youth and to no other did youth owe any duty. Dr. Yeaxlee congratulated the Congregationalists on the fact that in future all Congregational ministers would have a short residential course of training in educational method.

Dr. Langdon Brown in his address to the Westminster hospital students said: "The striking feature of twentieth-century medicine has been a return to the cult of Aesculapius; cleanliness, fresh air, suggestion, dream analysis and psychological explanation. Until the war psychotherapy was looked upon as a crank subject and studiously avoided by the majority of the medical profession as savoring of quackery."

EDWARD SHILLITO.

Black Vulture For Churches

Lutheran Professor, Celebrating 450th Anniversary, Warns Against Theological Unsoundness—"Father" Iden Dead

(Correspondence from Michigan)

DETROIT, Oct. 12. — Lutherans of this city to the number of 16,000 met to commemorate the 450th anniversary of the reformer's birth, Sunday, Oct. 8. They gathered in the Olympia, scene of many boxing matches and other athletic events, and turned that place into a cathedral for the time being. Six hundred and fifty adult choristers and 3500 children, grouped in front of the stage, led the multitudes in singing Luther's stirring hymn, "A Mighty Fortress Is Our God." There was much pageantry and impressive ceremony. Addresses were delivered by Dr. Walter A. Maier, professor in Concordia theological seminary, and other well-known Lutheran leaders. Dr. Maier said: "We have a blue eagle to mark the industries in our country that are allied with the national recovery administration, but if we were to mark appropriately those churches that boisterously proclaim their emancipation from the Bible and their superiority over the fundamental creeds of the church, we could find no symbol more expressive than the black vulture, the mark of death."

* * *

Episcopal Church Keeps Centenary

At Tecumseh, near Ann Arbor, St. Peter's Episcopal church celebrated its 100 years of activity recently. Contributing to the fund which built the old colonial structure were President Andrew Jackson, Daniel Webster and Henry Clay. The first rector of this church was the Rev. W. N. Lyster, and his robe, which has been carefully preserved, was worn by the Rev. W. R. Blachford, former pastor, who also read the same sermon that the first rector delivered at the ceremonies a century ago. This church, whose exterior has been little changed in the century, is said to be the oldest Episcopalian edifice west of the Allegheny mountains.

* * *

A Michigan Sky-Pilot

Two hundred miles north of Detroit, near Roscommon, is the extensive parish of Charles W. Starr, minister of the Christian church at Markey. He began his ministry there in 1926, having asked for the hardest field in the state. He got it. He repaired an abandoned house to live in. He tackled the difficulties with a stout heart. He solved the financial problem by persuading the Ladies Aid to invest their money in an abandoned farm; then this intrepid pastor took on a flock of sheep and the profit from the lambs and from the sale of the wool practically provided for his salary. He organized one new church and has the building ready for dedication. He drives his automobile through aisles of whispering pines and thinks nothing of making a pastoral call fifty or a hundred miles distant. He goes everywhere he is needed, has made many friends among all sorts and conditions of people. While your correspondent was his guest last summer, a forest fire broke out not far away from the parsonage, and preacher Starr, clad in overalls, fought the flames valiantly. He is a clear eyed, enthusiastic, pioneering soul, is the Rev. Charles W. Starr, sky-pilot, fire-fighter, and shepherd of the sheep in the vast forest region of the lower Michigan peninsula.

* * *

Churches Unite for Evening Services

Four congregations in the North Woodward area have formed the North Woodward united evening services, as follows: North Woodward Congregational, St. Joseph's Episcopal, Westminster Presbyterian, and Central Woodward Christian churches. Every other Sunday this group will bring noted speakers throughout the winter, and on alternating Sundays the pulpit responsibilities will be divided between the four ministers. The first guest speaker will be the Rev. Charles W. Wishart, president of Wooster college who will speak Oct. 29. Dr. Charles Clayton Morrison comes Nov. 12, Armistice Sunday, and former Bishop Frederick B. Fisher of Ann Arbor, Nov. 26. Other speakers to appear during the season will be Joseph Fort Newton, Lynn Harold Hough, Robert E. Speer, and other equally well-known religious leaders.

* * *

After a Century Of Progress

Centennial celebrations among the churches have been much in the newspapers of late. At Ann Arbor, the oldest church of German extraction, Bethlehem Evangelical, commemorated "A Century of Progress," Aug. 27. The first minister of this church was the Rev. Friedrich Schmid, and the Rev. Theodore R. Schmale is the present pastor. The membership of this church is about 1200 and its record in missionary and benevolent gifts is notable.

* * *

Ann Arbor Misses "Father" Iden

When the University of Michigan opened this fall a familiar figure was missing from the campus, a plain, quiet, simple soul, who carried with him a breath of the better land. T. M. (Father) Iden, he of the Upper Room, and the life of the spirit. Father Iden had been ailing for some months; toward the end he battled heroically with pain and then found a quiet harbor forever. The funeral services were largely attended, the Rev. Frederick Cowin, his friend and pastor, being in charge. All over the world, Father Iden's "boys" are remembering this interpreter of the inner life, and thank God for such a man.

* * *

And So Forth

At Bethel Evangelical church the Rev. Robert C. Stranger is the new minister.

The largest family group in the presbytery of Detroit, the three Kirchers, was broken recently by the Rev. Clarence Albert Kircher closing his ministry of six and a half years at the Cadillac Boulevard church and leaving for Sacramento, Calif. Rev. Carl E. Kircher is pastor of the East-minister church here, and the Rev. Charles Kircher is minister of the Presbyterian church at Saline. EDGAR DEWITT JONES.

Famous Boys' Club Suspends

Lack of Funds Ends Activities of Denver Highlanders—Church Calls Minister From Burma Mission Field

(Correspondence from Colorado)

DENVER, Oct. 13.—The Highlanders suspended the major portion of their program after their camp in June. The trustees of this important Denver organization dealing with boys have been unable thus far to raise enough funds to justify the opening of their fall program. The Highlanders were organized in 1914 by George Olinger, a public spirited mortician. They took their name from the section of the city in which they started, but during the world war the group expanded into a community organization enrolling as high as 1500 boys. Organized groups are limited to Denver, but many lone Highlanders are scattered through the country.

For a number of years Mr. Olinger financed the Highlanders, but since 1928 they have been supported by public subscription. The boys who participated in the program were charged a fee last year. "The Temple of Youth" was erected in 1930 at a cost of $225,000 to house the organization's activities. Military organization and drill, public speaking, band music, character education, and organized recreation are featured in the program. The parents of the boys are also compelled to take very careful training. Jesse Arnold remains for the present head of the Highlanders, but has taken over Geneva Glen for the winter. He will utilize the equipment of the International council of religious education to conduct educational and recreational activities for boys and to entertain a number of weekend conferences.

* * *

Boulder Minister to Succeed Dr. Wishart at Grand Rapids

Colorado is losing one of its most able leaders to Michigan. Dr. M. M. McGorrill, after five years as pastor of the First Baptist church of Boulder, will go to the Fountain Street Baptist church of Grand Rapids to succeed the late Dr. Wishart. Dr. McGorrill was made a member of the faculty of the University of Colorado, which is located in Boulder. He taught a course in religious education and gave leadership to religious activities. A large congregation of students from every denomination was drawn to the Baptist church by the strength of Dr. McGorrill's preaching. He will leave for Grand Rapids about the first of November.

* * *

Baptists Report Large Membership Gain

The state convention of the Baptist churches, which has just completed its sessions in the First church of Colorado Springs, drew the largest attendance in its history. More than 600 delegates were present for its sessions. An increase of 2349 in the membership of the Baptist churches of the state was reported. This represented a 12 per cent increase for the year. Rev. John H. Skeen, First church of Colorado Springs, was elected president for the coming year. The next session will be held in the Colorado Woman's college at Denver. Dr. Fred B. Palmer was elected secretary of Baptist work in Colorado for the 22nd year, a term of service which is exceeded by only two other state officials in the work of the Baptists.

* * *

Call Denver Minister From Burma

Rev. John Parten has resigned as pastor of the City Park Baptist church of Denver. The committee to select a new pastor decided upon Rev. Frank Eaton. The church knew of his work when he ministered to the Broadway Baptist church of Denver. He went to Rangoon, Burma, five years ago to become pastor of the English-speaking church. They cabled their call to him at Rangoon. He cabled back his acceptance of the call and will be on the field soon after the first of the year. City Park church has suffered very severe losses in its personnel and financial power through a series of deaths which have taken some of its strongest leadership.

* * *

Plan Church Weekly

An effort is being made in Denver to establish a weekly newspaper issued in the interest of the Protestant churches of the city. Mr. A. E. Alexander is the editor of this new enterprise. The paper started by featuring the work of the stronger churches near the center of the city. Its news articles describe the leadership and programs of these churches. The last edition was a peace number.

* * *

Churches Expand Union Midweek Services

The Congregational and Christian churches of Montrose, Colo., have expanded their program of union services. Rev. W. R. Catton and Rev. E. Lee Neal, the ministers of these churches, have combined not only their young people's societies but also their midweek services. They open this service with a period of worship which they share in conducting. The people then elect whether they will take a course in Bible study under Mr. Catton, or course No. 5 in the Standard Leadership training curriculum under Mr. Neal. The latter course is designed particularly for school teachers who are given credit for the work, but anyone may attend regardless of interest in credit.

* * *

Community School To Open

The community training school conducted by the Denver council of religious education will begin its fall term with a fellowship dinner on Oct. 24. Courses will be offered in Old Testament, social program of Christianity, methods for all departments, and religious training in the home. Among the assembly speakers and instructors are Prof. R. H. McWilliams of the University of Denver, Dr. F. J. Cox of Warren Memorial Methodist church, Dr. Henry Smith of Calvary Baptist church, Miss Violet Johnson, Rev. Harold M. Gilmore of the Colorado council of religious education, Mrs. M. P. Milliken, writer of juvenile stories, Mrs. E. E. McClintock, Dr. William B. Rogers, and Frank Cheley.

VERE V. LOPER.

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Capital Churches Weather Storm

But Washington Asks Whether Administration Observes NRA Rules—Leading Pastors Leave

(Correspondence from Washington)

WASHINGTON, D. C., Oct. 9.—The new church year has opened in the capital city auspiciously even though the churches face a most trying situation. How to pay bills is a matter that is calling for ingenuity, untiring effort and faith on the part of official boards. On the whole, however, it appears that the churches with their reduced budgets are coming through the emergency in good shape. Reports indicate that pastors returned from their vacations to be greeted with fine congregations. There is a general spirit of hopefulness in the air and a determination to press the battle through to ultimate victory.

* * *

Motor Driving and 3.2 Fail to Mix Well

Perhaps 3.2 per cent beer is not intoxicating, but it has some peculiar effects on the motor nerves of those who are imbibing it. Arrests for drunkenness are increasing with alarming rapidity. During the month of August more arrests were made for drunkenness than in any previous month in the city's history. If the same ratio exists throughout the year there will be 20,880 arrests in a year's time. That ratio applied to the whole country would result in 5,263,000 arrests. But the appalling fact remains that each month shows a new high level, indicating that the number of drinkers is steadily increasing or else that the alcoholic content in the beverages dispensed is increasing in potency. Whatever the cause, the situation is little short of alarming. What the result will be when distilled liquors are legalized no one can foresee. We are evidently in for a situation serious enough to be regarded with the utmost apprehension. Dry organizations having their headquarters here at the capital show no disposition to quit. There will have to be a realignment and a unification of the forces. That seems to be the general opinion. But as for a cessation of effort, if and when repeal of the 18th amendment becomes a fact, that is not even thought of.

* * *

Dr. Porter Again Incapacitated

Dr. Samuel Judson Porter of the First Baptist church returned to his pulpit this summer after weeks of incapacity, but again he has been forced to relinquish his duties. Hosts of friends hope for his early return to his pulpit and pastoral tasks.

* * *

Is the Administration Keeping NRA Rules?

Opinion hereabouts seems to be that while NRA officials are pressing for a strict observance of the various codes that have been signed, there are flagrant violations in government circles where compliance with the rules might certainly be expected. Increased buying on the part of consumers can hardly be expected, with prices rising and incomes remaining at low figures. Instances of unbelievably long working hours in certain government departments are not infrequent. The best way to get people to pursue a worthy end is for somebody to set a good example. There is serious doubt as to whether the administration has done this.

* * *

Influential Pastor Returns to Former Missouri Church

Dr. Harvey Baker Smith, one of Washington's most beloved ministers, closes a ten-year term of service at Columbia Heights Christian church on October 1. Back to the church at Marshall, Mo., which he formerly served, he goes, with the love and esteem of thousands of Washington friends. He has been interested in every good civic enterprise here. The church federation perhaps has been as much on his heart as anything outside of his own church. As chairman of many committees and finally as president he has served, and always has he given conscientious and devoted service. He has given himself ardently to the fight against liquor's return and in this field he will be sorely missed. Washington religious circles regret exceedingly to see him go.

* * *

Another Disciple Preacher Goes

Another pastor soon to leave Washington is Dr. H. H. Harmon of the National City Christian church who goes to a new pastorate in Oklahoma. Dr. Harmon has not been here as long as Dr. Smith, but he too has greatly endeared himself to the hearts of people generally and especially to his ministerial brethren who know him best. His church occupies perhaps the most beautiful building in all Washington.

* * *

A. F. of L. at New Peak of Power

The American federation of labor has just concluded its annual meeting here. This great organization has in six months' time attained a greater degree of power and influence than in the previous 53 years. It has gained the absolute right to free collective bargaining under the NRA and any employer who attempts to thwart labor in this respect finds himself face to face with the law. Since March, President Green reports, 1,500,000 new members have been added to labor union rolls. The A. F. of L. session was brought to a close with the dedication of the elaborate group in bronze that does honor to the memory of Samuel Gompers.

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Atmospheric Note

As this is being written, gloom resembling a London fog is settling over the landscape. The cause? Washington has just lost the world's series.

W. S. ABERNETHY.

W. R. Moody, Son of Famous Evangelist, Dies

William R. Moody, who was the second president of the Northfield schools, founded by his father, Dwight L. Moody, died in Northfield Oct. 12, at 64 years of age. Ill health overtook Mr. Moody in 1925 and he took a year's leave of absence from the schools. While in Europe, his resignation as president was requested, and he was made chairman of the board of trustees. Rev. Eliot Speer was named as his sucessor, and four years later Mr. Moody resigned as chairman of the board in a dispute with Dr. Speer over policies. He continued however as a member of the board.

Lutheran Brotherhoods Confer in Chicago

The American Federation of Lutheran brotherhoods are holding their convention this week, Oct. 26, 27, at the Congress hotel, Chicago. A feature of the convention will be a banquet, the evening of the 26th, at which Martin Luther's birthday will be celebrated.

Rev. Harold L. Bowman Will Return to Chicago

Rev. Harold Leonard Bowman, for the past 13 years minister of the First Presbyterian church, Portland, Ore., has accepted a call tendered him by the First Presbyterian church, Chicago. Before going to Portland, Dr. Bowman was minister of the Woodlawn church, Chicago, which was merged with First church and Dr. W. H. Boddy, then pastor of First church, continued as minister of the united congregation.

"Freedom of the Press" Anniversary

The 200th anniversary of the freedom of the press in North America will be celebrated at historic East Chester church, Mt. Vernon, N. Y., on Oct. 28. On the green of this church the election was held in 1733 which led to the famous trial of John Zenger, at which Andrew Hamilton, of Philadelphia, dean of the American bar at that time, proclaimed the American doctrine of "the freedom of the press."

Bishop Manning Refuses Use of Cathedral for Lutheran Celebration

The Presbyterian Banner reports that the Federal council of churches asked permission of Bishop W. T. Manning to hold one of the Luther commemorative services planned for Nov. 10 in the Cathedral of St. John the Divine, New York city, and that the bishop replied that the celebration was "an important gathering" but that he could not grant the request.

Bishop Hulse Opposes U. S. Intervention in Cuba

A plea that the United States abstain from intervention in Cuban affairs in the present crisis was made by Rev. Hiram R. Hulse, Episcopal bishop of Cuba, in an address recently delivered in New York city. "I am not sure just what degree of popular support the present Cuban government has," he said, "but I can assure you it is a good government; good in the sense that it is composed of honest, well-meaning, educated men, men of high ideals, desiring the welfare of the Cuban people."

Dr. Peck, British Sociologist, Is Lecturing in America

Dr. W. G. Peck, noted English authority on Christian sociology, is now in this country. He is lecturing this week at the College of Preachers, Washington, D. C., and will deliver the Hale lectures at Seabury-Western seminary Nov. 4-16.

Capital City A 30-Year Pastorate in the

Rev. John Compton Ball has recently celebrated the completion of 30 years as minister of the Metropolitan Baptist church, Washington, D. C.

CORRESPONDENCE FROM THE NEW SOUTH

(*Continued from page 1341*)

quire small farm and garden plots, and to have municipalities provide such plots instead of charity for those in need.

The cotton-mill village lends itself in a marked way to the new idea of subsistence plots and garden city homes for wage earners. Located as they are in rural towns and villages, where practically without exception there is cheap land available, with a 30 or 35 hour work week, abolition of child labor and night work for women, and some guidance by a farm agent, the entire industry could put its workers by this method on a higher standard of living.

* * *

Episodes in the Fight Against Starvation

In Woodruff county, Arkansas, many families have taken up homestead rights, built log cabins and started back with their grandfathers to dig an honest living out of the soil rather than accept city charity. Clearing their land and selling "bug-wood" to a chemical company in Memphis has afforded them enough cash to buy the elemental necessities.

Memphis adopted the slogan, "A million cans of food to feed the unemployed the coming winter," and with R.F.C. help provided the community gardens for its production.

Mississippi has turned to dairying as a means of escaping one-crop poverty. In 1912 there was one creamery in the state; there are now more than 300. In 20 years the production of butter has been raised from 17,000 pounds to more than 8,000,000, with 5,000,000 pounds of cheese added for good measure. Forty years ago the deeper south had little grass and the cattle tick was unconquered. In recent years much has been done to master both deficiencies, but a billion a year is still expended for materials and food that could be grown at home, once the rule of cotton is broken.

* * *

Taxes, Housing and Public Finance

Texas proposes a homestead law, exempting the first $3,000 valuation on a home from taxation. Florida will vote on a constitutional amendment exempting $5,000. The governor of Mississippi has appointed a commission to study the question. Alabamans are agitating for a law of the same kind. Tennessee's legislature granted the town of Collierville an amendment to its charter enabling it to operate as "an enclave of economic rent," in other words on the basis of the Henry George single-tax.

General Houses, Inc., has been incorporated at Pensacola to fabricate ready-built steel houses. Birmingham steel workers are much interested in the experiment.

Southern Goodwill Industries are celebrating twelve years of service in providing work for the unemployed. They have in that time helped 36,000 persons to more than a million dollars in wages and consumption goods in return for labor in reconditioning discarded material. The cost to philanthropy has been one dollar for each twenty realized in benefits. Yet many community chests do not include the "Goodwill" in their budgets.

Oklahoma sends $44,000,000 out of the state each year in payments on school, county and municipal bonds. The cost of her entire school system is $33,000,000. Hundreds of rural and village schools closed last year after from a three to six months term because there was "not enough money for both the bankers and the teachers." There is a wide demand for a moratorium on interest on a "save-the-schools" basis.

* * *

NRA and AAA at Work in South

A house to house canvass of nine Tennessee cities, calling on 9,000 families carrying industrial insurance, revealed that 18 per cent of the unemployed have been given jobs under the NRA.

The Cotton Textile institute reports that 145,515 wage earners have been given jobs under the NRA code, with an increase of 100 per cent in the total of pay rolls. Two-thirds of this gain is in the south.

While government reports indicate a probable cotton crop of nearly 13,000,000 bales, surveys by county agents in the great cotton fields within a radius of 150 miles of Memphis indicate that the boll-weevil is at work and will probably reduce production by one-fifth.

* * *

Labor Troubles Under the NRA

Labor leaders in North Carolina report that the secretary of the central labor union in High Point was kidnaped during the recent strike, beaten with a rubber hose and compelled to swallow a quart of castor oil. He reported the license numbers of his abductors' cars but no arrests were made. At Corinth, Miss., Oliver Carlson, a teacher at Commonwealth college, who was attempting to organize the workers in the Weaver Pants company plant for the Amalgamated Clothing workers, reports that he, with three student helpers, "was arrested, slugged and cursed." The workers staged a demonstration and after a conference with the mayor and prosecutor, the sheriff released them with apologies. The plant is owned by northern capital. The workers claim the management is "chiseling" the NRA code and that while they have a 40-hour week their wages are less than before the blue eagle was put up.

In the little Tennessee town of LaFollette, up near the Cove Creek dam site, local merchants joined in a demand that a factory receiving tax exemption pay higher wages or get out. Women were receiving an average of 50 cents per day.

ALVA W. TAYLOR.

Religion Next to Fiction in Book Demand

At the recent meeting of the American Library association, held in Chicago, Carl H. Milam, secretary, reported that during the past year fiction held first place in number of books published, and that religious books held second place.

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DISCIPLES CONVENTION

(*Continued from page 1342*)

ference for the limitation of naval armament.

"Eighth. We wish to express in unqualified terms our desire for continued friendship with Japan, and we urge the next session of the United States congress to repeal our exclusion act of 1924, and to put Japanese immigration on a quota basis through a revival of the gentleman's agreement.

"Ninth. In the interest of peace, we strongly urge federal control of the manufacture of all arms and munitions and the complete elimination of private profits from this bloody traffic.

"Tenth. We reaffirm the right of each individual Christian to be guided by his own conscience in every realm of life, and especially do we uphold the right of the individual Christian to refuse to participate in war for conscientious reasons. We declare our faith in the inviolability of the individual conscience and insist that the highest welfare of the state depends upon the preservation of the free exercise of that right."

Social Justice

"Events of the past few months indicate that our country is passing through social changes of a revolutionary character, involving higher wages, shorter hours of labor, abolition of child labor, the right of collective bargaining and other measures of social justice. We cannot forbear to call attention to the fact that for many years ministers of all faiths have been preaching in the name of religion these same principles, often at considerable cost to themselves. . . .

"Sympathetic though we are to the many splendid aims and objectives which the national administration seeks to attain, and rejoicing as we do in the social advances contemplated by it, we must record our conviction that efforts to produce national recovery by bringing our government into partnership with the legalized liquor traffic for the sake of revenue involves moral losses which seriously impair the moral gains which the recovery program seeks to achieve. . . .

"Our purpose must be not to restore the conditions we once knew, or even to regain prosperity as we once knew it, but to establish economic justice and social righteousness. . . .

"We stand at the beginning of an expanding social conscience the end of which no man can foresee. We must pass on to guarantees against unemployment, to adequate accident and health insurance, old age security and to an equalization between the development of labor-saving machinery and the shorter work day that will give employment and income to all without flooding our markets with goods nobody has the money to buy. . . ."

The Liquor Question

"1. We reaffirm our faith in the outlawry of the liquor traffic as the ultimate and only satisfactory solution of the problem. We believe any system which recognizes the legal status of the business is doomed from its beginning. We believe that any system that makes the state a partner in the business through participating in its revenues is immoral and intolerable.

"2. We remind our ministers and our people that thirty or more states prohibit the manufacture, distribution and sale of liquor under their own laws. Should the eighteenth amendment be repealed these laws will undoubtedly be the next point of attack. We urge therefore, that our ministers and churches everywhere take immediate steps to protect, maintain and extend statewide prohibition and that where other restrictive measures are in force or obtainable, these be given the same support.

"3. We deplore the use by the national administration of the unprecedented powers given to it by the National Recovery Act and other emergency legislation to coerce the sovereign states and their citizens to vote for repeal. . . .

"4. While we reaffirm our adherence to the principle of outlawry as the ultimate solution of the liquor problem, as Christian citizens we cannot be indifferent to the conditions which may exist in our country at any given moment. We are under no obligation to help those who have destroyed national prohibition to frame substitute legislation. For any efforts in that direction they must assume sole responsibility, but we will exert all the power at our command to compel the enactment of the best possible legislation, rather than permit liquor laws to be framed by brewers, distillers and liquor politicians.

"5. We urge our churches to establish adequate systems of scientific instruction relative to the harmful effects of alcohol upon the individual and upon society, especially through teaching in the home, in the church school, in young people's organizations and through the public schools. . . ."

Officers Elected

On Saturday the convention elected the following officers for the coming year: President, Rev. William F. Rothenburger, Indianapolis; vice presidents, J. G. Warren, Los Angeles; Mrs. Mary C. Metcalf, Benton Harbor, Mich.; Rev. C. R. Stauffer, Atlanta, Ga. Reelected were: general secretary, Rev. Graham Frank, Dallas, Tex.; recording secretary, Miss Elizabeth Jamieson, St. Louis; transportation secretary, H. B. Holloway, Indianapolis; treasurer, J. H. Nance, Dallas. New members of the executive committee chosen were: Rev. S. M. Dividian, Lima, O.; Rev. Chester F. Grubb, Bloomington, Ill.; Mrs. J. M. Stearns, Indianapolis; Rev. John R. Golden, Topeka, Kan.; Mrs. L. N. D. Wells, Dallas. No city was recommended for next year's convention. The committee asked for additional time to study invitations from Long Beach, Cal.; Colorado Springs, Col.; Chicago, Des Moines, Ia., and St. Louis.

One has a distinct impression that the Disciples are growing in culture. Jane Addams once observed that in the middle west this church stood particularly close to the plain people, meeting their needs. This convention was simple, sincere, brotherly and astonishingly socially-minded.

Late each night the liberals met in open session in the Venetian room of Webster hall. It is encouraging to find many young ministers, of highest training, coming to the fore, while many of the older radicals are mellowing into most kindly and beautiful spirits. The convention reflected a sad lack of financial support for the churches and for missions and educational agencies, but it also revealed the sound, brave heart of the Disciples and its basis in faith in the person of Jesus Christ. JOHN RAY EWERS.

Medium Fined for Seance Fraud

'Peggy" Turns Out to be an Undervest —Monymusk Reliquary in National Collection—Dr. Burnet Stays

(*Correspondence from Scotland*)

WHITLEY BAY, Sept. 29.—Great public interest was shown in our Edinburgh trial of a spiritualistic medium, who was sued for fraud as the result of one of her seances. The charge was that "she did pretend . . . that she was a medium through whom the spirits of deceased persons were openly and regularly materialized" and that at the given place and time she "pretended that what was visible and audible in the room was the spirit and voice of a deceased child named Peggy, the truth, as she well knew, being that what she did pretend to be the materialized spirit of the child was in fact a woman's stockinette undervest, and that the audible voice was her own voice, and she defrauded the 8 persons each of 10s."

The testimony was very interesting.

Five of the eight people who had attended the particular seance agreed in their testimony that one of them had grabbed "Peggy" during the "spirit's" conversation with them. "She" proved to be of soft, stretchy material, and ripped in the scuffle; the lights were flashed on and the medium was found behind her curtains, not in a trance, trying to put some article up her dress. She was forced to undress and the ripped undervest was found on her.

* * *

Doctor Defends Spiritualism

The defense was marvelous! None of those present at the seance was summoned. There were two chief witnesses. A doctor who said he had had about 60 sittings with this medium described her as the most remarkable woman in Europe. He remembered an occasion when a piece of cytoplasm six feet long had come out of her mouth like a big snake, had wobbled about with immense rapidity, slung itself around his neck, and lifted him clear off his chair! Another time he had seen the medium sitting on an easy chair with no body from the hips downwards! The fiscal (prosecuting attorney) produced the undervest mentioned in the charge and asked him, "You would not say that was an ectoplasmic garment?" "No," he replied, but he hastened to maintain that extraordinary things happened with Mrs. Duncan (the accused)—he had seen her shoes and stockings taken off and thrown at him!

The other chief witness was a Mr. Oaten of Manchester, president of the International Spiritualist association, the editor of a paper dealing exclusively with psychic research. He was asked during his testimony how many spiritualists there were in Great Britain just now. He answered that there were 16,000 or 17,000 actual members of spiritualist societies, and he computed that 100,000 to 120,000 people assembled at spiritualist meetings every Sunday evening.

* * *

Light Sentence Imposed

After a two-day hearing and a week to

formulate his opinion, the judge found the charge proved. The crowd assembled to hear the verdict were mostly women who had waited in the rain outside for an hour to gain admittance. They were apparently deeply interested in spiritualism, some of them sat bowed in prayer before the judge came in. The lawyer for the defense asked for a light sentence in view of the accused having an unemployed husband and a family of eight dependent for income upon her obtaining sitters at seances! He reminded the sheriff of the tremendous faith which thousands of people had in Mrs. Duncan, and asked him to impose a penalty which would shake the faith of these people as little as possible.

The sheriff imposed a fine of £10, or a month's imprisonment. On leaving the dock and passing in front of the bench, she turned to him and said, "God forgive you!"

* * *

Storied Reliquary in National Collection

The Monymusk reliquary, one of the most notable links with the foundations of Christianity in Scotland, has just been purchased for £2500 from Sir Arthur Grant, of Monymusk house, Aberdeen, in whose family's possession it has been for over two centuries, and has been placed on exhibition in the National Museum of Antiquities in Edinburgh. The reliquary is a small rectangular box, hollowed out of the solid and covered with plates of pale bronze and silver. It is decorated with Celtic interlaced ornamentation and enameling in red, yellow, and blue colors. It is believed to have belonged to St. Columba who brought Christianity from Ireland to the west coast of Scotland in 563, and dates for a certainty to at least the eighth century. If not originally St. Columba's property, it was at any rate early used to contain some relics of that Celtic saint.

* * *

Pastor Criticized for Denouncing Buchmanism Before King

Buchmanism was rather in the limelight in the late summer, when the newspapers reported that on the first Sunday of the king's residence at his Highland capital of Balmoral, Dr. John Stirton, the minister of the church he was attending, denounced the Oxford group movement. The preacher was quoted as saying: "To my mind their theories are just the old ones—Egyptian magicians and soothsayers dressed and tricked out in modern habiliments—and I am certain will speedily vanish like the snowflake on the river. British hardheadedness and British commonsense will have none of them." Whatever Dr. Stirton's personal views may have been, it seems to be the general opinion in the country that he trespassed on the good rule of the past by introducing a purely controversial subject into his one sermon of the year before the king, and therefore, in a sense, before the whole country.

* * *

Glasgow Rejoices in Dr. Burnet's Decision

Glasgow is delighted that Westbourne church has succeeded in retaining the Rev. Adam Burnet against the strong inducement of a call to Fifth Avenue church, New York. He is an eloquent and persuasive preacher, who has done good work in several important Scottish charges. The feeling is that Scotland needs its best preachers.

MARCUS A. SPENCER.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Bowery

(Wallace Beery, Jackie Cooper) (U. A.) Repeats "The Champ" with tough little boy idolizing tough big man, and with bits of human appeal and pathos. But chiefly saloon brawls, fights, riots, booze and vulgarity, with John L. Sullivan, Steve Brodie and Carrie Nation lugged into cast. Hilarious, overdone burlesque of low Bowery life in the '90's.

For A: Hardly. For Y: Perhaps. For C: No.

Broadway to Hollywood

(Alice Brady, Frank Morgan) (MGM) Well-acted, convincing picture of stage life in its best vaudeville traditions, as lived by "the Hacketts"father, mother, son, grandson—with the sentiment, joys and sorrows, struggles and triumphs. Young wife's suicide and its causes quite unpleasant.

For A: Good. For Y: Probably good. For C: Good unless too mature.

Charlie Chan's Greatest Case

(Warner Oland) (Fox) Better than average murder mystery with Oland as the engaging Chinese detective of many adages. Dark murders in Hawaii cast suspicion on many, until Chan's cleverness pieces together evidence and reveals the criminal. Chief fault, too complex a plot.

For A: Good. For Y: Good. For C: Fair.

Damaged Lives

(Produced for A.S.H.A. by Weldon Pictures) Effective presentation in dramatic form of social disease problem, sponsored by the American Social Hygiene association. Delicate theme handled with skill. Well produced, acted and staged. Human and appealing story dealing with lives of two cultured young people.

For A: Worth seeing. For Y: Probably good. For C: Beyond them.

The Devil's Mate

(Peggy Shannon, Preston Foster) (Monogram) Murderer, facing electric chair, is about to give name of accomplice when he is mysteriously killed by a poison dart. Unraveling of mystery provides novelty, suspense and thrills, with natural acting.

For A: Fair. For Y: Fair. For C: Better not.

My Woman

(Helen Twelvetrees, Victor Jory, Wallace Ford) (Columbia) Ups and downs of man and wife in "big time" radio. Hero, a conceited know-it-all, is lifted to success by faithful wife, then, addled by success, drinks himself to failure. Forced and unnatural situations despite some good acting.

For A: Mediocre. For Y: Poor. For C: Worthless.

S.O.S. Iceberg

(Rod LaRoque and foreign east) (Univ.) Grim, vivid, somewhat depressing story of Arctic exploration, with some incredible heroics and strained probability. But notable for its extraordinary photography of the frozen Greenland wastes, life there, and with thrilling shots of icebergs from birth to breakup.

For A: Fine of kind. For Y: Very good. For C: Probably good.

Best Recent Films for Family:

The Man Who Dared — F. P. 1
Three Cornered Moon — Dangers of the Arctic
Paddy the Next Best Thing — Lady for a Day

Films of Special Interest to Adults

Tugboat Annie — The Good Companions
One Sunday Afternoon — One Man's Journey
Doctor Bull — Voltaire

BOOKS RECEIVED

God or Man? a Study of the Value of God to Man, by James H. Leuba. Holt, $2.75.

Eighteen: the Art of Being a Woman, by Catherine Atkinson Miller. Found Table Press, $1.50.

A History of the Far East in Modern Times, by Harold M. Vinacke. Revised edition. F. S. Crofts & Co., $6.00.

A History of Canada, by Carl Wittke. Revised edition. F. S. Crofts & Co., $6.00.

The Christian Mission in the Modern World, by William David Schermerhorn. Abingdon, $2.50.

Adventure of Living, by J. Breckenridge Ellis. The Bookfellows, 1223 E. 53rd St., Chicago.

The Slender Singing Tree, by Adelaide Love. Dodd, Mead & Co., $2.00.

Heavens Above! a Novel, by Oliver Claxton. John Day, $2.00.

The Return of Raffles, Further Adventures of the Amateur Cracksman, by Barry Perowne. John Day, $2.00.

The Living Church Annual, Year Book of the Episcopal Church, 1933. Morehouse.

Parliamentary Procedure at a Glance, by O. Garfield Jones. Appleton-Century, $1.00.

Drama in the Church, a Manual of Religious Drama Production, by Fred Eastman and Louis Wilson. Willett, Clark & Co., $1.50.

With Christ in Soviet Russia, by Vladimir Ph. Martzinkovski. Author, Mount Carmel, Haifa, Palestine, $1.00.

Is That in the Bible? by Charles Francis Potter. Garden City Pub. Co.

Pleasures and Palaces, by Frances and Gertrude Warner. Houghton Mifflin Company, $1.75.

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